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CHRISTIANITY FROM ST. PAUL'S POINT OF VIEW.*

THE appearance of a second, and we are glad to say cheaper, edition of the valuable work on Paul's Life and Epistles by Messrs. Conybeare and Howson, seems to reproach us for not having yet noticed the first. It is still, in its altered form, essentially a theological student's book as at first, though its illustrations of the physical features of the countries traversed by the apostle, of their architecture, art, coinage, history, government, &c., are, of course, equally interesting to all intelligent readers of the Scriptures even in "the vulgar tongue." The smaller book named below, which is designed to popularize to the level of the upper classes in a Sunday-school the marvellous history of the great Apostle of the Gentiles, is avowedly founded upon those of Conybeare and Howson, Milman, Neander, Jowett, Stanley, and others named in the Preface.

It is a highly interesting study in Christian evidences and belief to take our stand upon the history of Paul, and investigate the gospel, as it were, with him and from his point of view. Not that this is either the *philosophical* point of view or the *natural* order of Christian study or instruction for us; as it would be simply absurd to begin where Paul began and read backwards, when we have it in our power to begin at the beginning of the gospel history and read forwards through the ministry of Christ to the conversion and labours of Paul. But having already learned our Christianity from the Gospels and then read the history and letters of the apostles as contained in the New Testament, and having found Paul, alike in preaching and letter-writing, the most prominent agent in the propagation of the gospel to the world at large, it is a natural and interesting exercise of thought for us to realize as far as possible *his* order of Christian conviction and knowledge. Not that we expect to find "Paul's gospel" (as some seem to fancy) different from that of any other apostle; though his preaching and writing are marked with specialties of thought which strongly impress his

* Life and Epistles of St. Paul. By the Rev. W. J. Conybeare, M.A., and the Rev. J. S. Howson, D.D. New Edition. 2 vols. square crown 8vo.

Scenes from the Life of St. Paul. By John Robertson. Published by the Sunday-School Association. Whitfield. 1862.

individuality upon all he does. The gospel is and must be one and the same, by whatever apostle preached, because it is a history. We would attempt to realize how Paul, who came into that history when already transacted through its first and most essential stages, became fully possessed of its previous details, as he shews himself to have been; and thus more fully realize the specialty of his part in the further transaction of the Christian history, tracing, as the Christian world does and must, our own reception of the gospel more directly to his labours (as pre-eminently the "Apostle of the Gentiles") than to those of any of the personal followers of our Lord.

It is on occasion of the martyrdom of Stephen, about six years probably after the death of the Saviour, that Saul (afterwards called Paul) is first connected with the Christian story. It is as an abettor, if not actual promoter, of that martyrdom; for he "keeps the raiment of them that slay him." He is "a young man,"—perhaps a few years younger than the Christian era. The history then goes on to speak of him as "consenting to Stephen's death," as "making havoc of the church, entering into every house, hailing men and women and committing them to prison." He is evidently a man of some station and authority, and a member of the Sanhedrim, for (as he says) he gave his *vote* against the accused Christians; he is a Pharisee by sect, and bigoted and zealous, like most of that sect. Not content with hunting down the Christian Jews at Jerusalem, he "persecutes them to foreign cities;" and, more particularly, asks and obtains a commission from the high-priest to seek out all such apostates from the law at Damascus.

But before he reaches Damascus, he gives up his purpose. He believes he has seen and heard Jesus Christ miraculously manifesting himself to him on the way, exclaiming, "Saul, Saul, why persecutest thou me?" and warning him "not to kick against the pricks." From this date his conversion takes place.

But this conversion, if in one sense instantaneous (that is, as regards its miraculous occasion), was by no means complete at once. If, from the rapid and sketchy history in the Book of Acts, we imagine Paul at once becoming a zealous apostle, we wrong him and miss the facts of his conversion, as much as we violate the conscious faculties of our own minds. Well might we wonder how he could so soon, even at the bidding of miracle, turn from Saul the persecutor to Paul the apostle. Instantaneous conversions are not usually, in our own experience, the most solid and vital. We should wonder whether the outwardly miraculous could make such a difference. We should feel that the *natural* or *native man* equally required time and opportunity to reconstruct his shattered beliefs, whether they had been shattered by ordinary or by extraordinary agency.

A flood of light is poured upon these difficulties by the inci-

dental mention, in his Epistle to the Galatians, of a fact unmentioned in the book of Acts, namely, that Paul spent *three years in Arabia* between the time of his conversion near Damascus and his first visit to Jerusalem as a Christian convert. These three years of retirement (even if taken to mean little more than one full year) are the apostle's effectual vindication against the flip-pant assertion that his enthusiasm for Christianity may have had no diviner cause than his previous zeal for Judaism. The mere enthusiast would not have wasted a single year in Arabia. He would have rushed at once into his fancied apostleship. But not so Paul. His mind has certain logical necessities that must be satisfied. His Christian beliefs do not all at once supply the place of his Jewish ones. He has to build up the fallen fabric of his convictions on Jesus Christ as its new foundation. Three years' retirement are a regimen to be recommended for perplexed minds aspiring to be teachers.

And here we naturally ask ourselves how, in all probability, Paul became acquainted with the facts of Christ's life and the subjects of his teaching in detail. Nor is the probable answer difficult. We know from his own account of himself, that his religious education had been completed at Jerusalem under Gamaliel, "a Pharisee and teacher of the law, had in reputation among all the people;" whose advice was afterwards given in favour of forbearance when Peter and John were apprehended and brought before the Sanhedrim. The period of Saul's residence at Jerusalem as Gamaliel's pupil is naturally taken to have been from about the twelfth or thirteenth year of his age upwards into young manhood; during which period John the Baptist, Jesus Christ and his future apostles, were all, of course, still undistinguished by the religious hopes or antipathies of their countrymen, who were, however, expecting the Messiah's kingdom. How Saul spent the next ten or fifteen years of his life—including the time of our Lord's ministry—till we find him at Stephen's martyrdom, we have no record. If we assume that he resided at Tarsus, we cannot doubt that so zealous a Jew often visited Jerusalem at its sacred festivals; and certainly when we meet with him in the book of the Acts, it is as a resident at Jerusalem, and apparently no stranger or new-comer, but a member of the Sanhedrim (as already noted), and high in the confidence of the chief priests and the council. That he had been resident at Jerusalem during our Saviour's mission is perhaps scarcely probable, in the absence of all allusions in his writings to such a fact; but that, even if living at Tarsus all the while, he was not cognizant of the excitement which it was causing in Galilee and Jerusalem, can hardly be imagined of so zealous and prejudiced a Jew, who was himself expecting a Messiah, "the hope of Israel," though not from Nazareth. How can we doubt that he knew all that was going on, and

viewed it all with the deep interest of an earnest though prejudiced opponent? When he stands by at Stephen's death, and when he actively persecutes in his own person, he evidently thinks he knows all about the Galilean's life and heresy. From an enemy's point of view he does. If he never visited Jerusalem while the events were going on, he has heard little else spoken of since he came to live there. Most likely he was one of those belonging to the *synagogue of the Cilicians* (Acts vi. 9) who "disputed with Stephen," and "were not able to resist the wisdom and the spirit with which he spake." The persecutor had no doubt in his own mind that he knew all about the pretensions of him whom Stephen declared to be the Christ; that he knew the history of his life and how ignominiously he had been put to death. The persecutor knew enough about the facts to tell him that they did not correspond to his own theory of a Messiah. The pupil of Gamaliel (not knowing perhaps with what candour his old master had observed the progress of events) was quite confident that he could himself refute the pretensions founded upon them. He knew all about the matter from an enemy's point of view. "This thing had not been done in a corner."

There are several passages in St. Paul's Epistles which have been very needlessly regarded as implying that he claimed to have received a special miraculous knowledge of the principles of the gospel, apart from the known facts of his Master's life and instructions. The most remarkable of these are in the Epistle to the Galatians. He begins it with describing himself as "an apostle not from men, neither by man, but by Jesus Christ and God the Father who raised him from the dead." And he further says: "I certify you, brethren, that the gospel which was preached of me is not of man's devising. For I myself received it not from man, nor was it taught me by man's teaching, but by the revelation of Jesus Christ." And then he recalls the leading facts of his conversion and subsequent life; how "when it pleased God to reveal his Son in me, that I might proclaim his glad tidings among the Gentiles, I did not immediately take counsel with flesh and blood, nor yet did I go up to Jerusalem to those who were apostles before me, but I departed into Arabia, and from thence returned to Damascus."* Thus (he adds) it was not till three years after his conversion that he went to Jerusalem and spent fifteen days with Peter, seeing James the Lord's brother also, but no other apostle; and not till fourteen years from his conversion did he visit Jerusalem again; on which last occasion, after some discussion on the disputed obligation of the Jewish law, it had been agreed by James, Peter and John to preach to the Jews, and that Paul and Barnabas "should go to the heathen."

* This retreat to Arabia must have been included in the "many days" so vaguely mentioned in Acts ix. 23.

Now, to what purpose is all this detail? Surely not in order to shew that he knew nothing about the historical facts of Christ's life and ministry; nor to imply that he knew them by inspiration without the help of human testimony; but to shew that his mission itself was of direct divine authority, and not derived even from that of the earlier apostles.

The Galatian converts, chiefly Gentiles, were already beset with Judaizing teachers, who stoutly insisted upon the necessity of their submitting to the law, and (no doubt) by way of invalidating the authority of Paul, who had taught them the contrary, insinuated that the latter was not of equal authority to the apostles at Jerusalem, who (they were pleased to say) taught and acted differently; the fact all the time being that the Jewish Christians were not required even by Paul to give up their ceremonies, nor the Gentile Christians even by Peter to adopt them. Paul, in reply to these obscure but busy agitators, declares his own mission to be co-ordinate with that of the other apostles, and maintains the freedom of the Gentiles against those nameless zealots who would have imposed Judaism upon them as the gate of entrance into the gospel.

That Paul learnt any of the facts of our Lord's life and ministry by supernatural communication, is never stated by him or his historian Luke; nor is it necessary or natural to think he did. But as a believer he saw them henceforth in a new light, and doubtless inquired more fully. He had access to the same means of information, first oral and then written, which Luke, his companion for a while, afterwards used in the compilation of his very trustworthy Gospel. His allusions to the life of our Saviour in his speeches and in his Epistles, are couched indeed in very general terms, from which we can infer little as to his fulness of information; but one or two allusions are more specific and suggestive of critical inference. In his first letter to the Corinthians he gives an account of the institution of the Lord's Supper, which corresponds almost verbally with St. Luke's, suggesting the natural inference that he was (at least at a subsequent time) acquainted with the same records, oral and documentary, which were at the basis of Luke's Gospel. On one occasion (Acts xx. 35) it is curious to notice that he quotes as "the words of the Lord Jesus" certain words which are not actually preserved by any one of the evangelists, though they have recorded many similar precepts: "Remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" Surely the natural inference is, that Paul was well acquainted with all that common store of oral tradition and fragmentary record in which the facts of Christ's life and the substance of his teaching, and often its very words, were handed down for some years after Paul's conversion, when they gradually assumed their present written shape. Paul has, at any rate,

preserved to us this one beautiful and evidently genuine saying of our Saviour's by quoting it at Miletus, where Luke, who had not put it in his Gospel among the known sayings of Christ, inserts it as so remembered by Paul. It is fair to infer that Paul had very thoroughly possessed himself of the gospel of Christ's words and works.

It is therefore as needless as it is irrational to regard "the visions and revelations" of which Paul was the subject, and which encouraged and guided his apostolical course, as having been the sources of his knowledge of the past life of Christ. Blind orthodoxy makes this assumption in sheer ignorance and indifference to consequences; and philosophical mysticism adopts it, not without a shrewd perception that it strikes at the root of an historical Christianity.

Paul being thus furnished with the historical facts of the Christian revelation as transacted before his conversion, but to a great extent within his contemporaneous knowledge, and having sought the retirement of Arabia for the reconstruction of his religious faith and for earnest meditation on his ensuing duties, let us look yet further back into his history, to see what were his special qualifications and incitements to the special work which he was destined to fulfil as the Apostle to the Gentiles. Let it be observed, however, that though this was Paul's work *pre-eminently*, it was *not exclusively* his. Christ himself had preached or presented his own gospel to the Samaritans, to the Syrophœnician woman and to the Roman centurion. And, about the time of Paul's conversion, Peter was made an instrument of enlarging the narrow idea of the Jewish Church by the admission of Cornelius and other Gentiles. It is true enough that the Jewish Christians were loth to admit the idea of Gentile conversion without submission to Jewish ordinances. It is true that Paul once reproved Peter at Antioch for what he thought a dissembling spirit on this subject. It is true that Paul ministered chiefly among Gentile populations, and Peter and the rest chiefly among the Jews. But it is equally true that Paul every where taught *first* in the Jewish synagogue (if there was one), and afterwards among the Gentiles; that strongly as he protested against imposing the Jewish law upon Gentile converts, he observed the law in his own person, and even circumcised Timothy as being of half Jewish birth; while he refused to let Titus, who was a pure Gentile, submit to the ceremony. It is therefore hardly accordant with New Testament facts to represent Paul's mission or his views of Christianity as alien to those of Peter and others. It bespeaks more ingenuity than wisdom to elaborate a supposed Pauline Christianity and set it in opposition and contrast to a supposed Petrine or Johannian gospel. There were diversities of gifts, but the same spirit; and differences of administration, but the same Lord.

Yet Paul was *pre-eminently* the Apostle of the Gentiles; and his early life and education, we must now observe, had been such as fitted him especially to appreciate that new and strange conjuncture which brought the Gentiles within the pale of God's covenant, or rather, which enlarged that pale so as to embrace them. In brief, he was born and lived his early life in contact with the Greek and Roman civilization, and though strictly Jewish in his education, yet he was not ignorant of the world's wider culture, nor unable to appreciate its value. And so, when the Jewish specialty was widened into Christian cosmopolitanism, the Gentile or simply human elements of his mind prevailing over the Jewish were ready to lay hold of the work of *apostleship to the Gentiles* with a heartiness which we miss even in Peter when commissioned to baptize Cornelius. Peter vindicates himself to the Jewish church; Paul defies Jewish objections.

He was a native of Tarsus, in Cilicia;—"no mean city," as he says with the pride of a native. It was not only a place of active trade, on the coast line of European and Asiatic traffic, but was so distinguished for Greek learning and philosophy, that Strabo (with some partiality perhaps) had lately put it in favourable comparison with Athens and Alexandria. With all the characteristics of a Greek city, it was now the capital of a Roman province, Cilicia having been made such by Pompey. Jews were there, as in other Greek cities, using the Greek language in common life, and even adopting the Greek version of the Scriptures, though keeping themselves to themselves in their religious observances and general habits. Paul, no doubt, spoke Greek as his native language, and learnt Hebrew as the sacred language of his nation. He quotes from a Greek poet in his speech at Athens, and from another in his letter to Titus. His quotations from the Old Testament, it is observed, are from the Septuagint translation, which was in use among the Hellenistic or Grecian Jews—as those who lived among Greek populations were called.

Paul was a Roman citizen by birth. "I was free-born," he had occasion to say to the Roman commander who was about to bind him for scourging. As this citizenship did not belong to the inhabitants of Tarsus as such, it must have been derived by Paul from his parentage. How his father had obtained it, is matter of conjecture; possibly, as many Jews did, in reward for military or civil service. Probably his father was a tent-maker; at least Paul had been brought up to that trade, in accordance with those fine Jewish maxims: "He that has a trade is like a well-fenced vineyard," and "He that teaches not his son a trade teaches him to be a thief." He resumed it whenever necessary for his own support during his apostleship.

"There is little doubt," say the authors of the valuable book before us, "that, though the native of a city filled with a Greek

population and incorporated with the Roman empire, yet Saul was born and spent his earlier days in the shelter of a home which was Hebrew not in name only but in spirit. The Roman power did not press upon his infancy; the Greek ideas did not haunt his childhood; but he grew up an Israelitish boy, nurtured in those histories of the chosen people which he was destined so often to repeat in the synagogues, with the new and wonderful commentary supplied by the life and resurrection of a crucified Messiah." The Jewish education so religiously begun at home, was carried on, as already mentioned, in Jerusalem under Gamaliel; and the element of Greek culture was held in strict subordination to the law of Moses, so long as that law was felt to have authority over him. But when he became a Christian, that Greek culture (and that Roman citizenship too) enabled him more thoroughly, and with more of delighted enthusiasm than was possible to any Jew of Palestine, to grasp the thought of an equal gospel for all God's children, and to sympathize with the Gentile in his deliverance from idol degradation and entrance into the true liberty of the children of God, without submission to any new law of outward ceremony.

We naturally conclude that during the sojourn in Arabia, these Gentile associations and suggestions of thought would rise into a prominence unknown before. To arrange and reconcile his personal convictions was the first thing; and when that was done, it was necessary to see clearly his future line of duty. For the former purpose he had to review the known facts of the gospel history and the promises to his nation, in the light of his new belief that the Messiah had died and was risen and glorified. For the latter, the declaration of Ananias that he "should bear the name of Christ before the Gentiles, as well as the children of Israel," would probably furnish the first guiding clue; and we can imagine how, in a mind so gifted by nature as his evidently was, and so well cultured in the general heritage of letters and philosophy, when once this large and liberal thought had been realized, all that was narrow, limited and local in his Jewish beliefs and feelings would rapidly give way (yet without discrediting to him the divine truths of Judaism itself); and the liberalizing influence of a world-wide knowledge and culture, and the resistless appeal of a world-wide religious hunger and thirst, which he felt that the gospel could satisfy, would henceforth possess his mind and inspire his efforts.

The prominence of the Gentile, or simply human, element in Paul's mind is marked by his long residence at Antioch as the chief scene of his early labours, and his return to it, as to head quarters, from each of his "missionary journeys." This city "was almost an oriental Rome, in which all the forms of the civilized life of the empire found some representative." Here "the disciples were first called Christians;" called so not by

themselves (for they called themselves *disciples* and *brethren*), nor by the Jews (for these did not admit that Jesus was the Christ), but by the heathen world around them. That the name was meant as a term of reproach is the opinion of our commentators; but the term itself is simply descriptive, like *Pompeian*, *Marian*, *Herodian*, and many other names which designated a party or school from its acknowledged leader. By making Antioch the centre of his operations henceforth, Paul, as the most prominent representative of the new religion to the Gentiles, made it cease to seem a matter of merely Jewish interest. Jewish zeal indeed tracked him thither, and endeavoured to persuade the Gentile brethren even at Antioch that their salvation depended upon conformity to the rites of Moses. And so the controversy began, which from that time forward Paul had to wage repeatedly on behalf of Gentile liberty, against the Judaizing party in the early church. He did not dissuade any Jewish Christian from obeying the law; he even complied with its forms himself; but when the attempt was made to impose its obligation upon Gentile converts, he "gave no place by submission, not for an hour." Had it not been for Paul's powerful, zealous and large-minded administration of the gospel, the Jewish element amid which it took its rise would, as far as we can judge, have stifled it almost at its birth. The Christian church would have seemed to be no more than a new sect of Judaism, with Jerusalem as its metropolis; and the Gentile world would have slighted and despised it still. So peculiarly was Paul the Apostle of the Gentiles.

There is another aspect of Christianity as seen from St. Paul's point of view, which to his own mind was full of liveliest interest, and which illustrates to us the expansiveness of his mind. Jesus Christ was to him not only risen from the dead and living for ever, but had personally revealed himself to his apostle not once only on the road to Damascus, but repeatedly in "visions and revelations of the Lord," in which "he was caught up to the third heaven and heard unspeakable words which it is not lawful for a man to utter." St. Paul therefore realized a kind of connection as existing between the risen Saviour and his church, which *we* cannot, in the nature of things, realize now. Looking back upon the history, we see signs of miraculous intervention in some at least of the spiritual gifts of the early church, to which we find no equivalent among ourselves. That these would not be permanent in the church, St. Paul himself seems, in his fine chapter on Charity (1 Cor. xiii.), to have been fully aware: prophesyings, tongues and knowledge will cease; but faith, hope and charity will be permanent. Yet the apostle's impression of the special influences then existing was so vivid, that he seems sometimes to speak as if they were the normal condition of the church. More precisely, perhaps, he regarded

them as designed to last till the second coming of the Lord ; and this second coming (in his earlier Epistles at least) he seems to have looked for in that outward manner in which the expectant Christians at the destruction of Jerusalem and the end of the age looked for it, and failed to recognize it when it really came.

Nor was Paul peculiar in this belief, unless in the way of defect. The expectation of a "world's end" was general, at the time when the Jewish age alone was to end in fact. The Apocalypse (not written by any apostle surely, not by St. John most assuredly) illustrates the wild religious and secular expectations held by the Jewish Christians shortly before the overthrow of Judea by the Romans. That the writings of Paul are so slightly tinged, in comparison, by these prevalent thoughts,—such traces as he has of them being strongest in his earliest writings and gradually vanishing from the later ones,—is one among the many signs of his Gentile breadth of view.

In his hands, in short, the gospel is presented in its true proportions as a religion for the world. He saw it at first through the veil of Jewish prejudice and enmity. This being removed by miraculous intervention, he read the life of Christ anew, and understood the universality of the gospel. The Gentile elements of his mind and experience now asserted themselves, and reduced the Jewish into due proportion. It was his office henceforth to assert the predominance of the human over the Judaic. The latter indeed fills his writings ; but it is as the narrowness and ceremonialism against which he has so often to contend, in behalf of a theology as wide as the creation, and a devotion as spiritual as the Divine presence. Even the Christian-Jewish expectation of the world's end gradually vanishes from the large belief of the Apostle of the Gentiles.

Such was Christianity from Paul's point of view. A wider view of the gospel design, or a more intelligible view of its essence, modern religious philosophy has failed to shew. His discussions on justification by faith without the works of the law shew this true breadth of religious philosophy to have been his, if we read them in connection with the thoughts of his own time, and not with those of the times of Calvin. And if we regard the Epistle to the Hebrews as in any sense his, we admire the address with which this "Hebrew of the Hebrews" could make the spirit of Judaism give its attestation to the gospel, as the true counterpart of his demonstration that Christianity is the destined religion of mankind at large.

ON THE TEXTUAL CRITICISM OF THE APOCALYPSE.*

IT is well known to all who have paid the slightest attention to biblical criticism, that the first *published*† edition of the Greek text of the New Testament, which was undertaken by the celebrated Erasmus at the request of the printer Froben of Basle, was executed in extreme haste, under the pressure of other engagements, and with the aid of a very few, and those altogether modern, MSS.; and that this text, notwithstanding its very unsatisfactory constitution, has become the basis, through the scarcely modified reprints of the Stephenses and Elzevirs, of our present *textus receptus*, represented to this day in the popular versions of Luther and King James's translators. It is further known that, for exhibiting the text of the Apocalypse, Erasmus was singularly destitute of critical aids, having only the use of a single MS., and that mutilated, which was lent him by Reuchlin, known to the learned world, after the fashion of those times, under the grecized name Capnio.‡ Erasmus was accused by some of his contemporaries of unduly exalting the age and character of his one MS., and even of putting into his text, on its authority, what it did not contain. He confessed, that to some extent he had done so, in some annotations appended to his first edition: *Quantum nonnulla verba reperi apud nostros* (the Latin copies) *quæ aberant in Græcis exemplaribus, ea tamen ex Latinis adjecimus*. In Reuchlin's MS. the six last verses of the book were wanting. These Erasmus re-translated from the Vulgate into Greek. When charged by his adversaries, Stunica and Lee, with the fact, he was compelled to admit it, though he endeavoured to weaken its force by disingenuous extenuations. *Erant perpauca. Proinde nos, ne hiaret lacuna, ex nostris Latinis supplevimus Græca.—Deerat unus atque alter versus. Eos nos addidimus, secuti Latinos codices*. (Wetsten. Proleg. in N. T. p. 126.) Wetstein renewed the charge of critical dishonesty against Erasmus, and of the

* *Die Erasmischen Entstellungen des Textes der Apokalypse, nachgewiesen aus dem verloren geglaubten Codex Reuchlin's*. (Erasmus's Disfigurements of the Text of the Apocalypse, brought to light from the Codex of Reuchlin supposed to be lost.) *Handschriftliche Funde. Erstes Heft*. von Franz Delitzsch, Ord. Prof. Theol. Erlangen. Leipzig. 1861.

† I say *published*, because the Complutensian edition had been *printed off* at Alcalá, in Spain, before the Erasmian at Basle; although, owing to the delays occasioned by the death of its promoter, Cardinal Ximenes, its publication did not take place till after 1520, four or five years later than the work of Erasmus.

‡ Owing to the neglect of it in certain sections of the church, there are fewer MSS. of the Apocalypse than of any other part of the N. T. Wetstein, after enumerating those that were available in his own age, adds: "Ne sic quidem iis codicum copiis instructi sumus, qui vel numero vel antiquitate cum codicibus aliorum N. T. librorum comparari possint." (Prolegom. in Apocal.) To the three MSS. mentioned by him, *Cod. Alexandr.*, *Cod. Basilian.* and *Cod. Ephrem Syr.* (the two last more accurately edited within the last twenty years by Tischendorf), may now be added *Cod. Sinaiticus*, at present in course of publication, and described in this journal some time ago.

untruth implied in *perpauca* and *unus atque alter*, with such severity, that it involved him in a literary warfare (of which he has given a full account in his *Prolegomena*, pp. 127—141) with an anonymous defender of the reputation of Erasmus, who afterwards proved to be J. C. Iselius, a theological professor at Basle. Among all who really looked into the matter, there remained no doubt that Erasmus, in several passages where the MS. was defective, had interpolated his own Greek in the text of the Apocalypse; but as Reuchlin's Codex soon after disappeared, and was supposed to be lost, there was no means of judging to what extent he had been guilty of these critical infidelities, though the text which he had given, was found to differ widely from the older MSS. with which it was subsequently collated. It is curious that the very MS. which Erasmus used in editing the text of the Apocalypse, should have turned up to give evidence against him, more than three hundred years after his death. The discovery is due to the researches of Professor Delitzsch of Erlangen, who has given an account of it in a short monograph of which we have placed the title on the preceding page.*

In this MS. the text of the Apocalypse is embedded in the commentary of Andreas, a bishop of Cæsarea in Cappadocia towards the end of the fifth century. Before the text could be made use of by the printer, it had to be disengaged from this envelopment of commentary and written out in a continuous transcript. This labour Erasmus does not seem to have taken on himself, but to have entrusted to another; who it was, he nowhere says. It was no doubt one of the young cultivators of the *literæ humaniores* (called by the Germans *humanists*, to distinguish them from mere theologians) then living at Basle; Delitzsch thinks probably Glareanus, who was devoted to Erasmus, and delighted in the name of his Alcibiades.† The MS., as we have said, belonged to Reuchlin, at that time the *coryphæus* of the German humanists, who appears to have parted with it very unwillingly. *Ægre extorsimus* is Erasmus's own expression. It continued to be cited as *Cod. Reuchlini sive Capnionis*, at the head of the cursive MS. authorities for the text of the Apocalypse; though no editor of the N. T. after Erasmus had ever seen it. It was sought after, but could nowhere be found. *Quo devenerit, dudum latet*, says Tischendorf in his *Prolegomena*. *It is now wholly lost*, is the remark of Tregelles.

Professor Delitzsch has, however, recently discovered it in a library, which once formed part of the inheritance of the princely house of Oettingen, and is now deposited at Mayhingen, near Wallerstein, a village in Bavaria, on the road between Munich and

* It is part of a more comprehensive inquiry: *Die Entstehung des Erasmischen Textes des N. T.* (The Origin of the Erasmus Text of the N. T.)

† Delitzsch makes these statements on the authority of Vischer in his History of the University of Basle.

Nuremberg. It is in form a large octavo, strongly bound in wood, with brass clasps. On its leather cover fantastic figures are impressed. On the front side of its binding there is written in ink :

APOCALYPSIS
PRO \overline{DM}
IO. REVCHLIN
LL. Doct.

On closer inspection, it appears that the name IO. REVCHLIN has been written over an earlier inscription still discernible, BASILIENSI; and DMNO or DNO seems to have been carefully effaced, so that only DM or DN, with the stroke over it, is any longer legible. It is known, that Cardinal Nicholas of Ragusa made a present of Greek MSS. to the Dominican monastery in Basle, and this Codex may have been among them. Or perhaps, as Delitzsch suggests, it may have been originally a present to the Bishop of Basle, whose title was *Dominus Basiliensis*. Reuchlin made great use of the Greek MSS. in Basle; and we learn from Wetstein (Prolegom. p. 43) that he detained more than thirty years a MS. of the Gospels, Acts and Epistles, which he had borrowed of the Dominicans (to whom it had been presented by the Cardinal Nicholas of Ragusa), so that it was not restored to them till after his death. This Codex of the Apocalypse, as appears from the inscription on its back, belonged to him; but after it had once passed into the hands of Erasmus and Froben, it never came back into his possession again. On the reverse of the first of two blank pages which have been bound up in front of the MS. occur these words :

1553

der frobenius zu basell hat mierßs geschenkt

from which it is evident, that the elder Froben, after Reuchlin's death in 1521, kept the book as having no longer any rightful owner, and that his son Jerome presented it to the unknown writer of the foregoing line. Reuchlin had bequeathed his library to the Foundation of St. Michael at Pforzheim.* During the wars it was conveyed for safety to Basle, and preserved in the residence of the Margrave of Baden-Durlach. In this library it was natural to suppose that the *Cod. Apocal.* would be found. But Wetstein and Bengel searched for it in vain both at Basle and at Pforzheim. We now know why it was that they could not discover it. It had found its way into another library. It was lying hid in the collections of the noble house of Oetting-Oettingen, which, on the extinction of that line in 1731, passed into the possession of the allied family of Oettingen-Wallerstein. Among their books it was found by Delitzsch.

The Codex is divided into sheets of eight leaves each, and these sheets are numbered at the top of their first page succes-

* In the Grand Duchy of Baden.

sively, α , β , &c.* The first eight sheets, comprising sixty-four leaves, are of parchment; the three following (\mathfrak{Z} , ι , α), together with two leaves still preserved of the twelfth, are of cotton paper. Of this last sheet (the twelfth) only half remains; and of this half one leaf is wanting, and appears to have been so before the Codex was bound, while the last leaf has been supplied on linen paper by a younger hand. In this state the Codex must have lain before Erasmus and his transcriber. It appears to have been carefully used. No traces of their own pen are discernible in any part of it. Reuchlin, who parted with it so unwillingly, no doubt accompanied his loan with strict charges against its defacement or interpolation. The cursive character in which this MS. is written, bears clear traces, according to Delitzsch, of derivation from an older uncial character, and, after the mode of ancient writing, the words are often placed close together in a *scriptio continua* without any separation.† The older and more recent forms of letters, as Γ and γ , Δ and δ , C and σ , are used indiscriminately. The two breathings, and ι , $\epsilon\iota$, η , υ , are often interchanged, a result of the prevalent mode of pronunciation, which constantly occurs in all the Greek biblical MSS. of the middle ages. Indeed, the confounding of the vowel sounds just enumerated, what the grammarians call *itacismus*, is said to be found in the oldest uncial MSS.

On the front of the first parchment sheet of the Codex, is this Latin inscription: *Hippolyti Pont. Ro. in Divi Joannis Apocalypsim Commentarius*.‡ On the reverse is a free sketch with a pen of Hippolytus himself in his episcopal chair, holding the *diptychs* in his hand, and writing. The MS. commences on the second parchment leaf. Over an arabesque is the usual prayer for divine mercy; beneath it are the words, in Greek, "An Exegetical Commentary on the Apocalypse of John the Divine;" but between these two lines is inserted in red characters by another hand, a more enlarged title, also in Greek, ascribing the Commentary to Hippolytus, Pope of the Romans. On the third page, a hand anterior to Reuchlin's has marked, *hic citatur hypolitus*; and a more recent title in gilt letters fastened on the old binding, gives the

* This seems to have been a not unusual way of numbering the sheets of ancient codices. Delitzsch notices, that the Cod. Friderico-Augustanus, which was published by Tischendorf in a lithographed facsimile in 1846, and which has since proved to be a part of the Cod. Sinait. now publishing, is marked with successive ciphers on the right corner of the upper margin in the first page of each sheet of eight leaves.

† The similarity to the uncial character is perceptible in the facsimile which Delitzsch has given of the Cod. Reuchlin. The long *e* is written ϵ , not η . The *scriptio continua*, both Tischendorf and Delitzsch agree, is in itself no proof of antiquity, as it is often found arbitrarily introduced into the most recent MSS.

‡ After comparing this inscription with an autograph letter of Reuchlin to Pirkheimer of Nuremberg, Delitzsch cannot decide whether it was written by Reuchlin or not; though the same comparison fully satisfied him, that Reuchlin's name on the cover of the Codex, before mentioned, was from his own hand.

name "Hypolytus," and with reference to the supposed date of the MS., "Sæc. VIII." It seems probable, that both Reuchlin and Erasmus shared in this mistaken idea, and supposed themselves in possession of an exegetical work from the hand of Hypolytus at the end of the second century. There is, however, no doubt, that the work is a commentary, not by Andreas and Arethas conjoined (Cappadocian bishops of the end of the fifth century), as Wetstein and Mill supposed, but by Andreas alone, as Bengel had already acutely divined,—the same work which was first published in Greek by Sylburgius at the end of the sixteenth century, and appended as a supplementary volume to St. Chrysostom's Commentary on the Epistles of Paul. The commentary is not written in the form of an ordinary gloss on the margin of the text, but subjoined, within the margin, in successive sections to corresponding portions of the text; the commencement of text and commentary marked respectively in red on the margin, *κείμενον* (text), *ἐρμηνεία* (commentary). Had the MS. been used with sufficient attention, there need have been no difficulty in disengaging the text from the commentary. Erasmus, who had not attained to the conscientious exactitude of our modern criticism, and used his authorities with such superficial haste, that on one occasion in the words, *Βουλγαρίας κυρίου Θεοφυλάκτου*, he actually took *Θεοφυλάκτου* for an epithet, and turned *Βουλγαρίας* into the name of some unknown person, *Vulgarius**—was no doubt misled by the ascription of this *Cod. Apocal.* to Hypolytus, to assign to it an almost apostolic antiquity. Only on this supposition is his rhetorical assertion justifiable or even intelligible: *tantæ vetustatis erat, ut apostolorum ætate scriptum videri posset*. Had he looked with any care into the Codex, he would have found in it internal indications of a later age—allusions to Diocletian, Julian, the Arian controversy, and *σκυθικὰ ἔθνη, ἃ περ καλῶμεν οὐνικά*, which last word a western reader has rendered on the margin by *hunica*, Huns, a reference which brings us down at once to the fourth or fifth century. Here are conspicuous enough what Tischendorf calls *vestigia summæ festinationis* in Erasmus. From later glosses on the margin, the MS. would appear to have been once in possession of a Greek Christian, who interpreted many passages in the Apocalypse of the incursions of the Moguls and the persecutions of the Turks—another proof, how every age and country has seen the reflection of its own particular calamities in this mysterious book. Delitzsch, from examination of the parchment, cotton paper and character of the writing, and comparison of them with two similar specimens given by Montfaucon, refers this MS. to the twelfth century, perhaps the eleventh; and Tischendorf, to whom he shewed the Codex at Leipzig, confirmed the probability of its derivation

* Wetsten. Prolegom. in N.T. p. 123.

from the twelfth century, though at the same time limiting his judgment with the remark, that the frequent use of the *scriptio continua*, and a general similarity in some characters to the uncial, is no certain proof of antiquity.

A collation of this Codex with the text given by Erasmus betrays a greater degree of carelessness and even recklessness in the use of his materials than had been suspected. The readings frequently inserted, for which there is no Greek authority, and which he has sometimes rendered back from the Vulgate, were supposed to have been a necessity forced on him by the mutilated condition of his MS., or to have originated in a confusion of the text with the commentary. But it now appears, that the MS., with the exception of a single leaf at the end, is entire throughout; and though the original scribe seems to have been both careless and ignorant, yet only in one passage towards the end has he confusedly mixed text and commentary together. Erasmus himself confesses, that where the MS. was wanting in the last verses of the book, from *ὁ ἄγγελος* onwards, he had supplied the deficiency from the Vulgate; but it is now found, that he has had recourse to translation from the Latin in cases where no such justification could be pleaded. When the Complutensian edition appeared, he did not, as he might have done, withdraw his own Greek and substitute the original; and, owing probably to preoccupation of mind and the pressure of incompatible engagements, so confused a notion does he seem to have had of the relations of the whole affair, that in one of his subsequent editions he requested his friends to restore the wanting verses at the end of the Apocalypse from the Aldine edition, as though he had forgotten that the Aldine was a mere reprint of his own text.*

Delitzsch has substantiated these serious charges by a complete collation of the Erasmian text of the Apocalypse with the *Codex Reuchlini*. A minute account of this would exceed the just limits of a paper like the present. I shall only subjoin a few specimens, to shew what kind of text Erasmus has transmitted to us.

- i. 4. *Erasm. edit. prim.* ἀπὸ τῶν ὁ ὦν καὶ ὃς ἦν, καὶ ὁ ἐρχόμενος.
Cod. Reuchlin. ἀπὸ ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

Erasmus has here been evidently tempted to alleviate the solecism of the original by the insertion of *τῶν* and the conversion of *ὁ* into *ὃς*. The *τῶν* which makes its appearance in the *printed texts* of Andreas, Arethas and the Catenæ, has flowed into them from the *textus vulgatus* of the N. T., which is the Erasmian. They bring to the reading, therefore, no authority whatever. This was one of the passages which gave some plausibility to Stunica's remark: *Erasmus nec apostolis parcit, emendaturus et illorum sermonem*. In his Annotations, Erasmus observed that

* *Cum Basileam mitterem recognitum exemplar, scripsi amicis, ut ex editione Aldinâ restituerent eum locum. Apud Wetsten. Prolegom. p. 126.*

ἀπὸ τῶν was omitted in the Complutensian edition, he could not tell whether accidentally or on purpose,—as if ignorant that it was his own interpolation or that of his transcriber. In his second edition, ὁ ἦν is printed; with the accompanying remark in the errata: *aliud exemplar habet* ὁς ἦν; overlooking that ὁς ἦν was his own correction.

ii. 3. *Erasm.* ὑπομονὴν ἔχεις καὶ διὰ τὸ ὄνομά μου, κεκοπίακας καὶ ὃν κέκμηκας.

Reuchlin. ὑπομονὴν ἔχεις διὰ τὸ ὄνομά μου καὶ κεκοπίακας.

The Vulgate explains the origin of the three last words in the Erasmian text: *patientiam habes, et sustinuisti propter nomen meum, et non defecisti*. Erasmus inserted ὃν κέκμηκας as the equivalent of *non defecisti*, not perceiving that *non defecisti* was really a translation of ὃν κεκοπίακας, which is the true reading, and that *sustinuisti* corresponded to a preceding word, ἐβάσασας.

xvii. 8. *Erasm.* βλέποντες τὸ θηρίον εἶ, τι ἦν, καὶ οὐκ ἔστι, καίπερ ἔστιν.

Reuchlin. „ „ „ καὶ πάρεστιν.

The Vulgate has omitted the rendering of these two last words, giving only *bestiam, quæ erat, and non est*. The origin of Erasmus's misreading is obvious; but it has passed into our own and Luther's and some other Protestant translations, where it is still retained, though the best authorities read *πάρεται*.

Wetstein had remarked, long before the *Cod. Reuchlin* was brought to light, that Erasmus's frequent rendering from the Vulgate was betrayed by the character of his Greek—by his constant omission of the article where it should have been inserted, by his translating *contestor, συμμαρτυροῦμαι*, though the original has simply *μαρτυροῦμαι*, by his putting *ὄρθρινος* for *πρώϊνος*, ἔλθε for ἔρχου, εἰ for ἔαν, ἀφαιρήσει for ἀφελεί; so that in the short section of scarcely six verses at the end of the Apocalypse, his readings differ in no less than thirty places from the genuine Greek; and that he has sometimes, out of compliance with the Vulgate, coined words that are not Greek, as, xvii. 4, ἀκαθάρητος, *Vulg. cōminatione*, instead of ἀκάθαρα.*

Though the want of a firm, critical basis for the *textus receptus* is more conspicuous, for the reasons now stated, in the Apocalypse than in the other books of the N. T., yet the same haste and inaccuracy, only slightly counterbalanced by a somewhat ampler command of MS. materials, has affected their textual structure also; so that to the present day in the principal authorized versions of a book which is used with a *literal* scrupulousness, as their rule of faith and conduct, by myriads, we have a far more imperfect representation of the original text, than in any one of the great classical authors of Greece and Rome. Delitzsch says with extreme severity, but not wholly without reason: “The history of the N. T. text is a miserable tissue of

* Prolegom. in N. T. p. 126.

critical insufficiency, of charlatanism and printers' puffs." In 1602, an edition of the New Testament was got up expressly for the use of the Greek Church, in which the grammatical errors and textual intrusions of Erasmus at the close of the Apocalypse were faithfully preserved; and these are still retained in the Cambridge edition of 1847, which at this time is the most generally used in Greece.* So low is Delitzsch's estimate of the critical labours of Erasmus, that he thinks it would have been a happy thing for posterity, if the Complutensian rather than the Erasmusian text had been made the basis of the later *textus receptus*.†

In their moral judgment of Erasmus, both Wetstein and Delitzsch seem to me unduly severe. He must not be tried by the modern standard of literary fidelity. In the handling of texts, something of the old patristical looseness hung about his decisions. He had to represent what was probably written, and transmit the sense of the original. That, he supposed, exhausted his critical duty. He was hardly initiated into the new and stricter feeling introduced into these matters by the Reformation. Even the *letter-worship* of the Protestant Church has had a not unwholesome effect in the development of a more exact and conscientious textual criticism. The editing of the Greek Testament was almost forced upon Erasmus by Froben, at a time when his mind was fully occupied by other engagements; and he was so hard worked with all these labours combined, that he had scarcely time, he tells us, for his meals. The text of the Apocalypse was probably extracted for him from the commentary of Arethas by one of his assistants; and there is reason to think, that he used this transcript immediately for the formation of the text, without ever comparing it with the original, and corrected it *currente calamo* from the Vulgate before him, wherever he thought it defective or erroneous. When this imposed task was discharged, he seems to have thrown it off his mind, and almost to have forgotten what he had done in it, excepting so far as was necessary to repel the attacks of his enemies. This does not altogether satisfy our idea of the obligations and responsibilities of a biblical critic. At the present day such a proceeding would seal a man's utter condemnation. Yet that Erasmus spared himself no trouble while the work was in hand, and executed it to the best of his knowledge and judgment and present materials, seems very evident from the account which Œcolampadius, one of his assistants, has given of his labours.‡ Perhaps, after all, we must admit, that he was more of a humanist than a theologian.

But whatever excuse may be made for Erasmus under his peculiar circumstances, there is none for those who, living in

* Delitzsch, *Entstehung des Erasmischen Textes*, &c. p. 58.

† Ibid. p. 5.

‡ *Non possum non testari infatigabilem hominis strenuitatem, vix credendam in tractando fidem*, &c. Apud Wetsten. Prolegom. p. 120.

clearer light and with ampler command of resources, still cling superstitiously to his defective text, and stupidly resist all attempts to improve it,—to enable people to read now, as far as it can be recovered, what evangelists and apostles actually wrote. An apprehension has been sometimes expressed, lest the present philosophical treatment of Christianity, and consequent aversion to the unreasoning *bibliolatry* of former generations, should induce a too great neglect of the critical studies, which must ever lie at the foundation of a solid scriptural theology. I do not, I confess, share in this apprehension. I cannot forget that the critical labours of Lachmann were specially encouraged by Schleiermacher, the boldest of philosophical Christians, to whose memory that eminent critic has dedicated his edition of the Greek Testament;* and that the most distinguished of the seven Essayists and Reviewers, Mr. Jowett, opens his work on the Epistles of Paul with a statement of reasons for laying aside the *textus receptus* of the New Testament, and adopting that of Lachmann in its stead. Nevertheless, it is remarkable that the two men who are now doing most to expose the deficiencies of the Erasmusian text, and pleading most earnestly for the reconstruction of a better on the freest critical grounds, Dr. Tregelles and Professor Delitzsch, both belong to the high reactionary school of orthodoxy. On the whole, we may rejoice that they do, because on that account the results of their critical labours are more likely to obtain general acceptance in the religious world. Previous to any systematic attempt at an improved version, there must be agreement on a text; and perhaps the first step towards the accomplishment of the former object, would be the appointment of a commission of learned men of different Protestant communions, not confined to England, but embracing other countries as well, to prepare and recommend a sound Greek text, as the basis of a new authorized version for public use.†

T.

CHURCH CONSERVATISM BEGETS COWARDICE.

BISHOP HACKET, in his *Century of Sermons*, says that he took the Pope to be an ill member of Christendom, yet would have no man desire the Devil should pull him down, viz. the Turk; or Goths and Vandals, viz. German Anabaptists and Socinians; for fear the change should be for the worse. Under the influence of a not unlike cowardice, Churchmen admit the defects of the Book of Common Prayer, yet oppose its reformation; do not deny the errors of the Authorized Translation of the Bible, yet denounce all who ask for a better translation.

* On Lachmann's relations with Schleiermacher in the preparation of this edition, see *Præfat.* Tom. I. p. xxxi.

† Such a suggestion does not of course imply any denial of the great importance of new private versions of particular books multiplied to any extent.

WILSON'S ESSAYS.*

THE title of this work suggests, and was intended to suggest, a comparison with the *Religio Medici* of Sir Thomas Browne. But the intention was never completely carried out: the essays which form the volume are but sketches and portions of the author's designed work. Nor do they appear now for the first time; they are, with one exception, reprints, such as are now so frequent, from Reviews or other previously published books; and it is therefore not surprising that we find here and there a want of the unity of conception and execution which belongs to the older work of the physician of Norwich, written when monthlies and quarterlies and their resuscitated articles were not usual forms of literature, and when the progress of physical science was not so rapid as to render the speculations of the previous lustrum imperfect or half obsolete in the succeeding one.

Of the essays composing this volume, three are scientific and three biographical, consisting of critical notices of the lives of Boyle, Wollaston and Dalton, representatives, as it were, of the chemistry of their respective periods. The seventh and last essay, now first published, is entitled, *Thoughts on the Resurrection, an Address to Medical Students*.

The first three essays seem to be the only ones strictly answering to the original design of the author. They are argumentative discussions, the object of which is to bring from the facts and laws of modern chemical science, proofs of the wisdom and goodness of God. They may be regarded as supplementary to such works as Paley's *Natural Theology* of the last century and the *Bridgewater Treatises* of our own; all of which, however, were written when chemistry, being, to say the least, considerably less matured than the other sciences, had not been to any extent drawn upon for the support of the grand argument from design.

There are two tendencies in writers on natural theology, as indeed in most advocates of scientific or moral theories, which must be considered as prejudicial to the force and trustworthiness of their conclusions. One is, that they attempt to prove too much, and to make out a case without a flaw; the other, that they attempt to support this case by evidence which further experience shews to be imperfect or misapprehended. The first of these tendencies is noticed by our author as observable in the Actonian Prize Essay of Dr. Fownes, who, he thinks, goes too far in laying it down as demonstrable that the benevolence of the Deity is not only unbounded, but unmixed. He enters at considerable length on the discussion of this point in his first essay. "It is a defect," he says, "in our recent publications on

* *Religio Chemici*. Essays by George Wilson, F.R.S.E., late Regius Professor of Technology in the University of Edinburgh.

natural theology, that due prominence is not given to the dark as well as to the bright side of nature." "We rejoice in having an opportunity of disavowing a practice so common, of slurring over the difficulties of natural theology."

That the Divine benevolence is not unmodified or unmixed is indeed obvious enough; and it cannot be either right or wise to conceal or explain away what observation forces on the notice of every man. Without insisting on the inevitable decay and mortality of the human body as derogating from the perfect benevolence of its Designer, how are we to regard the existence of disease and pain, visiting the most innocent and depriving them of physical enjoyment? How are we to regard the law by which whole races of animals become the prey of other races, and that by no painless process, but by one attended with the utmost violence, terror and agony to the victims? The very goodness of God to one species seems to necessitate cruelty to others. His goodness to the lion, the eagle or the shark, involves incalculable suffering to the innocent lamb and the birds and fishes doomed to satisfy the voracious appetite of their assailants. God is good to the spider; wonderful is the design and the benevolence by which it is enabled to spin its snares and secure its food; but the life and enjoyment of every individual spider involves the death and agony of hundreds of innocent flies. It certainly appears difficult to reconcile these things with unmixed benevolence, or even with the principle of the greatest happiness of the greatest number of living creatures.

Without attempting to solve this mystery, which to our author seems indeed to be beyond the powers of physical science to unriddle, we will only say that we agree with him in believing that God's benevolence, though, for reasons now obscure to us, it be not unmixed, is yet, like his other attributes, infinite; and that some great purpose is served by the suffering even of the innocent.

The second tendency we have mentioned, that of adducing so-called facts without sufficient confirmation, is not complained of by our author. Nevertheless, it is frequently observable. Thus in the first essay, in which the constitution of the atmosphere is made to furnish proofs of elaborate design, Dr. Wilson gives as one of several reasons why the mass of the atmosphere should be considerable, this, that otherwise "the vicissitudes of temperature at the earth's surface would be much greater than they are, and, in truth, would be incompatible with life, if there were no atmosphere *to temper the extreme alternations of heat and cold which occur on a naked globe.*" And he is supported in this assertion by very high authority; for even Sir J. Herschel says, speaking of the moon, "The climate of the moon must be very extraordinary; the alternation being that of unmitigated and burning sunshine, fiercer than an equatorial noon, continued for

a whole fortnight, and the keenest severity of frost, far exceeding that of our polar winters, for an equal time." Now at first sight this seems very likely. It is certain that the heat of the sun is veiled and modified to us by the clouds and vapours that float in the atmosphere; and it is natural to assume that the same softening and protecting influence is produced by the atmosphere itself. But is this assumption justified by fact? If there be extremes of heat which the atmosphere modifies and tempers, they must of course occur when the earth is turned directly towards the sun, i.e. at noon, and especially when there are no clouds to shade his direct rays from objects on the earth. But is it not found, on the contrary, that even under the equator, as we ascend from the level of the sea, the temperature, instead of becoming hotter as we rise through the protecting strata of the atmosphere, becomes colder; so that the tops of high mountains, even between the tropics, are covered with eternal snow, and that part is coldest that is least protected from the heat? When Mr. Glaisher, this very summer, had risen in his balloon to a height that left two-thirds of this protecting atmosphere below him, was he scorched by exposure to the unclouded blaze of the noon-day sun? On the contrary, we know that he was near perishing with cold, and a bottle of water which he took up with him for moistening his thermometer bulb, was frozen into one solid mass of ice. It would seem, then, that any arguments founded on this supposed power of the atmosphere in tempering extremes of heat, must be received with great distrust, and limited to the effects of winds, which are adduced in the essay under a distinct category. So far from the atmosphere diminishing the sensible heat of the sun's rays, their heat is more intense in direct proportion to the density of the atmosphere in which we are. And we may remark, in passing, how fallacious must be in all probability those statements of the comparative temperature of the planets which are grounded on their comparative distances from the source of heat. The supposed fierceness of solar heat on Mercury, for instance, which we are sometimes told would not admit of water in any other form than steam, may be compensated by rarity of atmosphere; and the scanty supply that reaches Uranus or Neptune may be intensified by corresponding density of air, so that living beings may exist there in nearly the same favourable or pleasant conditions as ourselves.

To a writer whose immediate object is to prove benevolent design, some particular phenomenon apparently differing from the majority of its class presents itself as a special exception, a proof of direct interference, as it were, and shewing, therefore, the care of the Creator for his creatures more vividly than unvarying obedience to general laws, however beneficent these might be in themselves. The error often made in using such phenomena is not so much in the conclusion as in the premises; not in the

conclusion that the Creator is benevolent, but in inviting us to rest our belief of his benevolence upon insufficiently confirmed exceptions. It has been very usual, for instance, to say, that the law by which water when frozen into ice is lighter than the same water when in a fluid state, is a proof of exceptional interference,—of a by-law, in fact, superseding for a special benevolent purpose the general law by which bodies contract, and therefore become heavier, by cold. That the law which regulates the specific gravity of ice and of water is a benevolent one and a proof of wise design, no one will probably deny; but it is a mistake to suppose it a singular exception to the general laws of nature. The same thing takes place with various other bodies that crystallize in cooling, because the symmetrical arrangement of their atoms takes up more space than the same atoms in unsymmetrical contact; much as soldiers arranged in rank and file would occupy a greater area than when crowded together in a close mass. It is a fact familiar to metal-founders, that if a piece of cast iron be thrown into a vessel of molten iron, or a piece of lead into one of molten lead, it will float, and even require to be forcibly pushed down to keep it below the surface. It is even maintained by Mr. James Nasmyth, the eminent engineer, in a paper read before the British Association at Dublin, that all bodies when in a solid state will float upon their respective fluids. If this be so, then water conforms to the general law; and the sinking, not the floating, of ice would be the exceptional phenomenon. Of course the argument for special design founded on the contrary assumption falls to the ground, or at any rate must be transferred to the general law for the solidification of fluids.

The drawback that diminishes the value of most reprints, that they no longer suit existing circumstances, attaches to scientific almost as much as to political reprints. Thus in the second essay of this volume, the very title, “Chemistry of the Stars,” would lead a reader to anticipate a discussion embodying the latest results of the beautiful spectrum analysis of Bunsen and Kirchhoff. It is therefore with some disappointment that we find not a word upon the subject of this wonderful discovery, for the very sufficient reason that it had not been made when the essay was written. We have indeed a quotation from Sir David Brewster, in which the discovery may be said to be foreshadowed; but an indication of the chemical composition of the heavenly bodies is sought by Dr. Wilson from meteorolites alone; and the analysis of these relates not to the stars properly so called, but to the members of our own system. The speculations of the essay are curious and instructive; but there is no doubt that they would have taken a far completer form and wider scope had they been made now instead of three or four years ago.

We shall not attempt to follow in detail the arguments of the several essays and biographies before us. We have adverted to

a few defects that have struck us in perusing them; but we must at the same time observe that these defects are chargeable not so much to the author as to the circumstances of the publication at this time, which would equally affect any speculations on physical science. The volume is in almost every part interesting and instructive. It is the work of a mind thoughtful and well informed on the subject of which it speculates, and which is, moreover, thoroughly imbued with that pious reverence for the Great Author of nature, which raises and hallows all study of his works. The style is throughout perspicuous and elegant, and there are passages of great beauty, rising occasionally to the eloquence of poetry, with one of which we will conclude our notice. It is where, after having gone over, in his first essay, the ingredients of the atmosphere synthetically, and shewn the design that dictated the employment of each in the composition, he reviews the general properties of the vital fluid, and its beneficent functions in the economy of nature.

“We must now try to conceive of the atmosphere as a whole, and to realize clearly the idea of its unity. And what a whole! What a unity it is! It possesses properties so wonderful and so dissimilar, that we are slow to believe that they can exist together. It rises above us with its cathedral dome, arching towards that heaven of which it is the most familiar synonym and symbol. It floats around us like that grand object which the apostle John saw in his visions, ‘a sea of glass like unto crystal.’ So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all; and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap-bell sails through it with impunity, and the tiniest insect waves it aside with its wing.

“It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle on our cheeks; even its north blasts brace into new vigour the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the ‘clouds that cradle near the setting sun.’ But for it, the rainbow would want its triumphal arch, and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things.* Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth in darkness. But

* It will of course be understood, from our remarks on p. 726, that we by no means admit this as a correct statement of the fact.

the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of night and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtains of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth to her labour until the evening.

"To the ear it brings all the sounds that pulsate through it. The grave eloquence of men, the sweet songs and happy laughter of women; the prayers and the praises which they utter to God; the joyous carols of birds; the hum of insect wings; the whisper of the winds when they breathe gently, and their laughter and wild choruses when they shriek in their wrath; the plashing of fountains; the murmur of rivers; the roaring of cataracts; the rustling of forests; the trumpet-note of the thunder; and the deep, solemn voice of the everlasting sea. Had there been no atmosphere, melody nor harmony would not have been, nor any music. The earth might have made signs to the eye, like one bereft of speech, and have muttered from her depths inarticulate sounds, but nature would have been voiceless, and we should have gazed only on shores 'where all was dumb.' To the last of the senses the air is not less bountiful than to the others. It gathers to itself all perfumes and fragrance; from bean-fields in flower, and meadows of new-mown hay; from hills covered with wild thyme, and gardens of roses. The breezes, those 'heavy-winged thieves,' waft them hither and thither, and the sweet south wind 'breathes upon banks of violets, stealing and giving odour.'

"Such is a faint outline of the atmosphere. The sea has been called the pathway of nations, but it is a barrier as well as a bond between them. It is only the girdling and encircling air, which flows above and around all, that makes the 'whole world kin.' The carbonic acid with which our breathing fills the air, to-morrow will be speeding north and south, and striving to make the tour of the world. The date-trees that grow round the fountains of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it, to add to their stature; the cocoanuts of Tahiti will grow riper upon it, and the palms and bananas of Japan will change it into flowers. The earth is our mother, and bears us in her arms; but the air is our foster-mother, and nurses each one. Men of all kindreds and peoples, four-footed beasts and creeping things, fowls of the air and whales of the sea, old trees of the forest, mosses wreathed upon boughs, and lichens crumbling on stones, drink at the same perennial fount of life which flows freely for all. Nursed at the same breast, we are of one family—plants, animals and men; and God's tender mercies are over us all. Must we strive by rule of logic and absolute demonstration to shut up each reader into a corner, and compel him to acknowledge that the atmosphere was not self-created, but was made by Him 'who stretcheth out the heavens as a curtain, and spreadeth them as a tent to dwell in'? Is there any one who can help exclaiming, 'O Lord, how manifold are thy works! in wisdom hast thou made them all'?"

NOTES ON THE OLD TESTAMENT.

PSALM xxix. 1, 2:

“Give unto Jehovah, O ye sons of gods,
 Give unto Jehovah glory and strength.
 Give unto Jehovah the glory due unto his name.
 Worship Jehovah in the beauty of holiness.”

Thus the assembled Jews, or perhaps only the priests and Levites, are addressed as “Ye sons of gods.” The Authorized Version has “Ye mighty,” using words more suited to our modern theology, but concealing from us a peculiarity of the original Hebrew. But in Psalm lxxxii. the same persons are called “gods and sons of the Most High,” which fully supports the above expression.

Psalm viii. 4, 5:

“What is man that thou art mindful of him,
 Or son of Adam that thou visitest him?
 Thou [Jehovah] hast made him little lower than God,
 And hast crowned him with glory and honour.”

Our translators here follow the Septuagint, and write, “little lower than the angels.” But whatever difficulty we may have in explaining the opinion of the psalmist, we are not justified in altering his words. It is of the first importance to remark that the Old Testament, while never using the word Jehovah in any but the highest sense, often uses the word God in a lower sense. This may perhaps help us to understand the words of Thomas, who, in John xx. 28, seems to address Jesus as “my Lord and my God.”

2 Kings xxiv. 34:

“And Pharaoh-Nechoh made Eliakim, the son of Josiah, king in the room of Josiah his father; and he changed his name to Jehoiakim; and Jehoahaz was taken away, and he came to Egypt, and died there.”

The Authorized Version here leads us to understand that the Egyptian king required his Jewish vassal to change his name from “El is my strength” to “Jah is my strength.” But the Hebrew is at least ambiguous, and it is far more probable that the king changed his own name as a matter of course on receiving the crown. In those days the name of Jah, or Jehovah, was thought more sacred than that of El, or God, and as such used by most of the anointed kings.

2 Kings xi. 15:

“Do ye make her go forth within the ranks; and let him that followeth after her kill her with the sword.”

In this way the queen was to be led by the soldiers out of the temple and then murdered. The Authorized Version has, “Have her forth without the ranges.”

Psalm ii. 12 :

“Embrace purity, lest He [God] be angry.”

The Septuagint has, “Receive instruction,” or that which causes purity. This is nearly the same as our proposed reading; but the Authorized Version has, “Kiss the Son,” thus applying these words to Christ.

Psalm xxii. 16 :

“For dogs have surrounded me, the assembly of the wicked have enclosed me, like a lion my hands and my feet.”

The Authorized Version, following the Septuagint, says, “They pierced my hands and my feet,” and thus these words have been considered prophetic of the crucifixion. But though the above literal rendering makes a broken and ungrammatical sentence, yet the figure used of persecutors tearing the afflicted like a lion is so common among the Hebrew writers, that there is no necessity for our taking any liberty with the translation. Thus in the same Psalm, “They gaped upon me with their mouths as a ravening and roaring lion.” In Psalm vii. 2, we read, “Lest he tear my soul like a lion.” In Isaiah xxxviii. 13, “As a lion will he break all my bones.” Psalm lvii. 4, says, “My soul is among lions.” These instances might be multiplied many fold, but they are enough to justify us in keeping to the literal rendering, or with a slight insertion we may read, “Like a lion [they tear] my hands and my feet.”

Psalm xxviii. 1 :

“Unto thee will I cry, O Jehovah, my rock;
Be not thou deaf to me.
Lest if thou be silent to me
I become like them that go down into the pit.”

The Authorized Version very unnecessarily says, “Be not thou silent to me,” instead of “Be not thou deaf to me.”

Psalm lxiii. 9 :

“Those who seek my life to destroy it shall be thrown into pits of the earth; they shall be delivered over to the power of the sword; they shall be the portion of jackals.”

Pits or dry caves were used as prisons. Joseph was imprisoned in one by his brethren; and as such they are here spoken of in this passage, and not as the grave or place of the dead. The enemies of the psalmist were first to be imprisoned, then to be put to death, then to be thrown to the jackals.

Psalm lx. 8, and Psalm cviii. 9 :

“Moab is my wash-pot;
Over Edom will I empty my shoe.”

This is said in contempt; the writer, speaking of the Almighty

as a human being, would consider the desert of Edom as the fit place for him to throw the sand which had got into his shoe, in the same way as he would use the better-watered land of Moab as his wash-pot. The shoes of the Israelites, if ever, were not always sandals. Thus in Ezekiel xvi. 10, we have shoes made of badger skin. And in 1 Kings ii. 5, blood is said to have been put into the shoes of a man who is slain. To justify our use of the word "empty," we remark that the verb in its root means "to cast out," but in the conjugation here used it means to "make the shoe cast out."

Genesis i. 2:

"And the earth was without form and void, and darkness was upon the face of the deep. And the breath of God moved upon the face of the waters."

That the writer meant to speak of the Almighty's creative influence under the name of his breath, is abundantly clear in the same figure of speech being made use of in other parts of the Hebrew writings. In chap. ii. 7, God is said to breathe into Adam's nostrils to give him life. And in Psalm xxxiii. 6, we read, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." It is important thus to shew that when the creation is described as being brought about by the help of God's word or command and his breath or life-giving influence, the writer of the first chapter of Genesis is using the same figure of speech as the writer of Psalm xxxiii., and gives no ground whatever to the popular opinion that a second and a third Divine Person were present at the creation.

S. S.

THE DISTRESS IN THE COTTON MANUFACTURING DISTRICTS.

THE one subject of deepest interest at the present moment to Englishmen is the suffering condition of the operative class hitherto employed in our cotton manufactories. Information is anxiously sought by the public both as to the extent of the distress and the best mode of alleviating it. The newspapers do their best to supply from week to week and day to day facts and opinions on the cotton famine and its results. The principal journals now have their "Special Correspondents" deputed to visit the localities where the distress prevails, and to report, with such comments as their sagacity suggests, the condition of the artizans, the prospects of the trade, the plans adopted for the mitigation of want and suffering, and the demeanour of the sufferers. No series of papers that we have seen equals in interest and value those furnished by the Special Correspondent of the *Daily News*. The series of letters began on September 20,

and have been continued at short intervals from that time to the present. The writer has familiar acquaintance with the habits and peculiarities of the manufacturing class, both masters and men, and his sympathies are wide and honestly expressed. The literary merits of the articles are great: the style is lively; and while the descriptions are full of tender pathos, there is not wanting an occasional dash of humour. We hope that the whole series will be presented to the public in a separate form, for the articles possess an enduring value.

We propose to give a series of extracts from these letters, which will, we hope, be the means of making the views of their humane and judicious writer still more widely known, and of evoking further expressions of sympathy from those who have no personal knowledge of the districts and the people now struggling with this dreadful cotton famine.

In the first letter, the Correspondent checks the tendency in public writers to exaggerate the outward tokens of distress.

“Observers from a distance come prepared to see the nakedness of the land, and have seen it accordingly. Manchester, which is far less a manufacturing city than a market and emporium for the country which surrounds it, surges and swells with busy human life as usual. The same is the case, in various degrees, with the larger towns, which depend in part upon other forms of industry than that now paralyzed. There are, no doubt, more beggars in the streets, more brass bands, more troops of singers—all of whom are factory hands for the nonce, even though some of them may not know a shuttle from a spindle. But I must own, although my experience may be singular, that I have only once or twice been publicly asked for alms by those whom I could at once and unhesitatingly identify as belonging to the respectable working class. The cottages are, perhaps, cleaner than usual, and the gardens more trim; many a man tries to find in unaccustomed household work the occupation which long habit has made necessary to him. But especially in the smaller towns and villages the resident notes changes which would altogether escape the observant stranger. In ordinary times these unlovely places are, except at certain hours of the day, as sleepy as the quietest hamlet in Warwickshire; the streets are empty, the shopkeepers idle; and only the overhanging canopy of smoke, and the busy hum of wheels which falls upon the ear as you approach the mill, tell the tale of human industry. But then at a few minutes before six in the dewy morning, and again at twelve and one in the hot noon, and at six once more as the sun begins to decline to his rest, a deafening clatter of clogs is heard along the stones, and strong streams of life pour down all the main streets; and for a moment the wonder is not, as before, where was all the population to fill the long rows of cottages, but where even in the cottages so thick a population is to find its home. Now, when factories open for a few days in the week at eight and close at four, there is no such rush to and from work; there is time to lounge slowly down without losing the last moment of sleep, time to saunter slowly up without risking the last moment of daylight. Men hang about the street-corners and other well-known haunts, not noisily, but quietly, almost wearily,

as if it were always Saturday afternoon. Formerly shopkeepers did not begin work in earnest till seven o'clock at night; now, what little they have to do is spread over the day, and the streets have an unnatural look of business and activity. I have heard it said by those who live in the thick of the smoke, that in the great strike some years ago—known as the 'national holiday'—their fruit ripened naturally for the first time, and they were able to identify the produce of their trees. This autumn, too, apples redden, and plums blush in their proper hues; the chimneys smoke too feebly and too seldom to cover them with the accustomed coating of soot. Those who were not familiar with the excellent wardrobes of the better class of mill girls, would still remark the neatness of their Sunday's attire; keener observers noted that at Whitsuntide new bonnets were few and far between, and that freshened ribbons and turned frocks betokened many an anxious mother's care that her children should make a creditable appearance at the great northern holiday. The loaded shelves of the pawnbroker tell a mournful tale; there are warm clothes and blankets there which will be bitterly missed before spring comes round again, and the furniture-brokers will not buy, and cannot sell, any longer. Still there is a look (perhaps it may be no more than a fancy of mine, seeing the sign where I know the reality to be) of quiet, almost cheerful courage on many faces, as of men resolved to keep up a good heart, and to fight the fight to its end, however hard it may be. Certainly even such pressing evils as cold and hunger are better to bear in sight of streams and trees and green hills, than where the long dull lines of squalid street shut out all Nature, save the narrow strip of sky overhead. God help those who suffer in the depths of our huge, black towns; few need His help so much."

One of the great difficulties in the way of charity is the number of cases of fictitious and exaggerated distress which are always ready to obtrude themselves on the notice of the benevolent. After describing some of the class of persons less entitled to sympathy and help, the Correspondent proceeds in these striking words to portray the qualities of a better class:

"But after all these deductions there still remain the strength and flower of the people—men and women of the sturdy Lancashire, or Cheshire, or Yorkshire race, who speak the rough, kindly tongue, which to those who are born to it is as capable of humour and of pathos as Lowland Scotch upon the lips of Burns. To those who have come among them in their prosperous days they have appeared uncouth, rude, almost surly; the hand does not often fly to the cap; even the common titles of honour and respect are infrequent in their mouths; they turn their back upon well-meant patronage, and will not submit to even the most benevolent dictation; whosoever would work with them, even for their own good, must be content to descend to their level, and be only one among many. But only those who have lived with them, and have been so fortunate as to gain their esteem and affection, know how kind a heart is hidden beneath that halting courtesy, how genuine a self-respect masks itself with that rough independence; how cheerfully they accept the somewhat hard conditions of their lot; how completely they fill their humble place in the economy of the State. And I can conceive of no greater national misfortune than that, either by inadequate or ill-consi-

dered measures of relief, a people like this should be crushed down into that dull level of hopeless pauperism above which they have struggled so manfully to rise. For us, at least, it will be one of the most lamentable results of a most lamentable war if it leaves us in Lancashire with a working population indifferent to and unworthy of political emancipation."

In his next letter the Correspondent continues the subject, and elaborates more strikingly the portrait of the best class of suffering operatives.

"There is a class of working people—not perhaps so large as it might be, but still numerous—eminently distinguished by forethought and self-respect. Their houses are clean and well furnished; their clothing comfortable, and, to some extent, costly; while a cottage or two, or a little money out on mortgage, or an account at the savings' bank, testifies to their care for the future. They are as homely in the way of living as their fellows, and while bending all their energies to maintain a respectable position in their class, often shew no great anxiety to rise above it. Content to be working men, their aims are bounded by the ideas involved in that word, and because bounded are the more perfectly attained. Thanks to Sunday-schools, they are men (especially the younger portion) of some degree of education; pore over the penny paper, and are not without political opinions; sometimes even acquire some tincture of natural science; and nearly always maintain a more or less close connection with church or chapel. Many of them are as proudly independent as any gentleman in the land, and have always kept themselves, and rightly, out of the reach of any patronizing benevolence. What is their position now? Of what avail has been their thrift and forethought, except to enable them to fight a little longer than others a hopeless battle with want? They may not come to the relief committee so soon as their neighbours, but they must and do come at last: the battle is one which, in the very nature of things, they cannot win. A case of this kind came under my notice the other day. A skilled mechanic, who is a most favourable specimen of the class which I have tried to describe, was, I felt sure, in need of aid, and yet, I was equally sure, would never ask it. We were neighbours, and I did not choose to put the question to him face to face, but sent to him a friend of his own, with an intimation that if he really wanted help it was at his service, not through the medium of any board, but as an act of neighbourly kindness. He replied that his savings were exhausted, his wages very small, and that he accepted the offer in the spirit in which it was made. But the next morning he came to say that he had re-considered the matter, and had decided differently. He had received no help as yet, and was unwilling to begin: with an increased effort he could go on for a week or two more, and in the mean time something might turn up. And then he pleaded the case of a friend, who was more deserving, he said, and more in want than himself, and begged that whatever aid had been designed for him might be transferred to the other. It is very hard to think that a man like this, with so many of the elements of true nobleness in him, should at last be driven (as to all appearance must be the case) to the dependence which he hates so much; harder still that he should be exposed to the temptations to moral deterioration which

inevitably wait upon dependence; hardest of all, that he should lose his faith in the long effort of industry and self-control, which is the single hope of the working class, and yet which in this case seems, by a sad fate, to have done so little for them!"

Many true and some fine things have been said and written of late respecting the courage and patience of our countrymen in their present sharp trial. The remarks that follow, published in September last, will be recognized as the original source of some of them.

"I ought not to pass over, without a word of record, the wonderful quietness with which this misfortune has been borne. Not only have there been no breaches of the public peace, no clamorous meetings to demand redress of wrong, but the absence of private complaint has been even more striking. It is no secret that paid agitators have been at work to excite the suffering population to ask for a recognition of the Confederate States; yet, so far, utterly without result. Yet this is by no means a quiet population, crushed into hopeless silence by a long period of low wages and half work; but one which, as the annals of the last half century can testify, is quite apt enough not only to complain, but to take the law into its own hands, and to attempt wild measures of reform. I attribute this very remarkable fact, in the first place, to the general extension of education; and secondly, and in especial, to the influence of the cheap press. The penny weekly paper, the inner pages of which are printed in London for use in a score of different towns, while the outer pages receive the local news and advertisements of each, is a more powerful engine of civilization than the readers of more costly prints are aware. It carries the police news, the local controversy, the report of the vestry meeting, and the like, which every working man understands and likes to read, and with all this a respectable epitome of the week's intelligence, into thousands of hands where, till a few years ago, a newspaper was an infrequent luxury. And the reason why the working classes of Lancashire and Cheshire have been quiet and law-abiding during the sufferings of the last six months is simply that they understand the cause of their distress. They know that it is not their masters' fault, and that no forethought could have prevented it. They look upon it in the same light as they would look upon the failure of a crop which was grown at their own doors. I do not know that they follow the fortunes of either party in the war with a very hearty sympathy; the one object of their desire is naturally that the war should come to an end. But even so, they do not wish that the end should be accelerated by any English intervention, and are content to suffer and to wait, rather than see their country adopt for their sakes an unjust or a high-handed policy. Let it be once understood that this is neither the silence of ignorance nor the apathy of despair, and it must surely be recognized as one of the noblest facts even of a history like our own."

They who think that the giant evils of the present distress can only be met by a rate levied on the parish or drawn from an imperial source, do not perhaps realize the intensity of the dislike felt by our operatives to relief given them as paupers. Let the Correspondent speak on this point.

“Honest poverty has its indubitable claim upon the rates, which it need not be ashamed to urge; indigence may be, and in this case undoubtedly is, an unavoidable misfortune, and to encourage the dislike of parish relief at the present moment is to foster a foolish sentiment which will surely lead to hunger and nakedness. I have heard rich men say, and I believe sincerely, that they thought that they should not be unwilling, in case of unexpected necessity, to appeal to the parish, and to receive the help which, in more prosperous days, they had assisted in giving to others. Perhaps they might—if their feelings were duly consulted in the matter, and the relieving officer respectfully left at the doors, once a week, the offering of their fellow-citizens towards their wants. But if all their lives they had been very near the line which parts humble independence from pauperism, and seeing on the farther side of it the idle, the drunken, the dissolute, the criminal, had worked night and day to keep themselves and their children from such association; if so living they had felt that ‘honest poverty’ among paupers was not the rule but the exception; if they had had some near experience of the fact that Poor-law methods and officers were swift, and sharp, and suspicious, as need is for the work they commonly have to do; if in application for help they had to jostle amid a crowd of those whom they had known and despised for years, now not grieved to see them reduced to their own level; if they felt that in eating a parish loaf they had taken a step which could never be retrieved, contracted a debt which could never be repaid, I think perhaps that they might decide differently. I heard the other day of a working man who had got over all this, perhaps had not felt it very acutely. But the sting came when, taking to the roads with his gang, he was accosted by one who bore that and everything else very easily, ‘What, Bill, hast thou come to the broom at last?’ It may seem very absurd to philosophical minds, but the besom was that poor fellow’s badge of degradation.”

Of the plans adopted in different parts of Lancashire and Cheshire to relieve the distress, the Correspondent’s letters contain very interesting and instructive sketches. At Preston, where it is supposed the suffering is very severe, and where the efforts of the resident capitalists are reported to bear little ratio to either their own wealth or their neighbours’ need, we are introduced to one of the “visitors” engaged by the Relief Committee.

“Many of the Preston visitors are themselves working men of the better class, who are still able to make a successful struggle against want, a class than which, where it exists in sufficient numbers, none can be fitter for this work. One who was kind enough to allow me to accompany him in a part of his rounds was a fine specimen of his order—clear-headed, courteous, self-respectful, self-dependent, whose title to respect was not that he successfully aspired to rise out of his degree, but that he consciously made the best of its moral and social possibilities. He, too, was fighting the battle, had been long out of work, and knew only too well the measure of his humble resources; but meanwhile he was anxious to do what he could to mitigate the distress of his fellow-workmen. One such visitor as himself, he said, had succumbed, and was now working on the moor; but he had seen the incongruity of his

double position as a distributor and recipient of relief, and had quietly resigned his office into other hands. From what I saw in my rounds from house to house, and from what my companion told me, I gained a pretty clear idea of the Preston factory hands. There are many Irish, with their characteristic merits and failings: Lancashire has always been one of the most Catholic of English counties; and Preston, standing at the edge of a district which comprises several large Catholic estates, is to some extent a rallying-point of the Church. There is the usual percentage of native labour, dragged down by the temptations incident to poverty in large towns. But there remains a not small proportion of the honest, the patient, the independent population, upon whose attitude in this hour of difficulty England will always look back with pride. As I passed from house to house, it was impossible not to be struck, at once, with the simplicity and directness with which my guide, standing on the same level with those to whom he spoke, put his necessary questions, and with the uncomplaining and sometimes even cheerful straightforwardness of the answers. There was as little of the harsh and suspicious abruptness which often characterizes the inquiries of the paid visitor, as as of the air of hesitating condescension with which the voluntary visitor of higher rank often enters the poor man's house. Every woman had her tale to tell—not always without tears: of work gradually lessening, and at last taken away; of half-fed and half-naked children; of the husband on the moor or in the stone-yard; of thankfulness for the extra loaf, or the additional quart of soup. Here and there the story was sadder still: savings melted away; little speculations in building brought to a close in total loss; men who indulged the hope of ending their days in a house of their own, owing to another's forbearance the very roof over their heads. Nor did I find it difficult to believe my companion's statement, that he and others perpetually came upon cases of shame-faced poverty, where men and women shut themselves up with hunger and cold, rather than ask the help of which they so sorely stood in need, either from public or private charity."

While the Correspondent does not spare the selfish men to be found in most districts, who have evaded every duty to their workpeople and neighbours, his representations give no countenance to the censure so freely cast in some quarters on the cotton manufacturers as a class. It will surely shame those who have been most free in censure of this kind to read the descriptions of the judicious and costly efforts which some of the capitalists of Lancashire and Cheshire are making. The Correspondent, after visiting Stockport, speaks of the beneficence of the masters generally, and then continues thus:

"I hear, however, of two firms, each of which, in addition to other acts of benevolence, is furnishing employment for able-bodied men in the construction of new streets. Others are distributing soup, rice, bread, tea and other necessities in various proportions. Another gives 1*s.* 6*d.* a week to every unemployed hand. Nearly all of those whose names do not appear upon some subscription list are working their mills three days a week. Only one or two of the whole number were mentioned to me as absolutely repudiating all obligations of liberality. At the same time, the following details of what is being done by one firm—and that not

among the wealthiest—may afford a favourable example of this form of kindly exertion. Of 542 persons dependent upon the 400 hands employed in the mill, 360 are actually in receipt of relief; the rest have either left the town, or think they can do better for themselves by a sole reliance upon the board of guardians, or have still some little savings on which to fall back. But no hand is lost sight of; any who do not apply at the mill are visited, and their case made the subject of special inquiry. In one week in the month of October, 697 pints of soup, 1023 pints of potato hash, 692 pints of rice milk, 2161 pints of porridge (with each pint 2 oz. of treacle), and 1500 lbs. of bread, were thus given away. In addition, 70 children are taught and provided with books at the expense of the firm, a substantial breakfast and dinner, eaten in a room fitted up for the purpose, being given to each. For the men, or indeed for the neighbours generally, there is a comfortable reading and amusement room, supplied with newspapers, dominos, draughts, and other means of whiling away the weary hours; and during the summer and autumn a skittle and quoiting ground has been very popular. The sending of children to the mill school is made a condition of receiving relief. All the arrangements are superintended by the manager, himself a near relative of the head of the firm, and are carried out with remarkable efficiency and civility by some of the unemployed workpeople. In two other mills in a different part of the county the same firm are meeting the difficulty in the same way, but they have not thought it necessary to subscribe, in addition to these efforts, to any fund which is advertised in the Manchester or London papers, and I suppose are included in the general verdict of condemnation passed against all millowners.”

From the Correspondent's account of his visit to Blackburn, we select his description of the soup kitchen.

“A soup kitchen has been in operation since last January, where good soup is sold at 1*d.* a quart, its net cost being about 1½*d.* None is given away; every customer must bring a ticket or a penny. An approximation is here made to the principle of the successful cooking depôts in Glasgow, which are now beginning to be imitated, with good effect, in some of the distressed towns of Lancashire. At the Blackburn soup kitchen, an empty room in a mill, in which the idle shafting still hangs from the ceiling, has been fitted up with rude tables, where 400 to 500 people resort every morning for the cheapest and best breakfast which the town affords. Spoons and basins are provided, and I venture to suggest to the committee that forms (which they may buy, if they will, at the industrial school in Messrs. Yates's mill) do not cost much, and would greatly increase their customers' comfort. A successful speculation has been the issue of halfpenny tickets, good for a basin of soup or a halfpenny worth of bread. On Saturday, the 18th, £2. 1*s.* 3*d.* was taken at the door in actual coppers, representing, that is, 687 persons, who had come, not to receive a breakfast as a gift, but to buy it, at the vendor's price. From all that I have already seen of the distress, I am convinced that this method of relieving it is, in a much more developed form, destined to assume a far greater prominence than at present. By distributing the necessaries of life from a central store, the shopkeeper's profit is put into the hands of the people; this plan has the additional advantage of securing them against the waste occasioned by their own

ignorance of domestic economy. Whether the educational element of this project be of much practical value I doubt; cooking, to be done cheaply and well, must be on a large scale and must call in the aid of steam, so that rations for very many can be provided by the labour of a few. Where economy and efficiency are prime requisites, it will hardly do to employ unskilled labour. A boilerful of spoiled soup will write a line on the wrong side of the account-book; a kettle of burned porridge disgust a score of customers; and those who are personally interested in the success of the kitchen will unwillingly exchange instructed and competent servants for mill girls who have all to learn. But I believe that if cheap eating-houses can be provided, with such a degree of simple comfort and cleanliness as a working man may reasonably look for at home, with better cookery, and more economical though more palatable fare, and perhaps a paper to while away the half-hour after dinner, they will not only now attract a large part of the scanty resources of the poor, but after this distress has passed away will become permanent features in the social organization of our manufacturing towns."

What follows relates to Hyde.

"And the committee inform me that they are about to try, on a somewhat extensive scale, the plan of the Glasgow cooking depôts. A large hall, belonging to the Temperance Society, has been taken, and is now being fitted up with boilers, and all other appliances for cheap and good cookery. Nothing will be given away. Every customer must bring his penny or his ticket. To begin with, the committee propose as a penny breakfast or tea—tea, coffee, porridge, bread-and-butter; as a dinner, at the same price—soup, potato hash and bread. The variety of the provision will increase with the experience of the staff; by and by it is expected that the establishment will present to the working classes the attractions of an unprecedentedly cheap eating-house. Comfortable accommodation for men and women, in separate rooms, will be provided on the premises. Of the theoretical advantages of this plan there can be no doubt; it has yet to be decided whether it is possible to overcome the reluctance of the Lancashire operative to step out of the well-worn grooves of his ordinary life. At first the plan will be tried by giving single young men or women, who are applicants for relief, twelve tickets upon the kitchen instead of a shilling ticket upon the shops. In place of a shilling's worth of bread or meal, or other cheap food, necessary to sustain life, but unpalatable by itself, the applicant will find himself supplied with twelve nourishing and savoury meals. I cannot help hoping that the manifest benefits of the scheme will end in recommending it to the *mauvaise honte* even of mill hands; a feeling than which I know few stronger and more obstinate."

The *sick kitchen* is a new institution. The Correspondent finds it in operation only at Preston and Hyde,—at the latter place supported by the generous humanity of a millowner, whose name we will not mention because we believe the publicity would be distasteful to himself, but of whom it may truly be said there are few forms of wise and thoughtful charity of which at this crisis he has not set a munificent example.

"Last week 1498 dinners, all of them exquisitely cooked, and con-

sisting of roast and boiled meat, broths, puddings, arrowroot, &c.—in numerous cases accompanied by wine or porter—were distributed to as many invalids, and must have been instrumental in restoring the health, if not in saving the life, of many a poor helpless creature.”

Side by side with this let us place the account of what one of the landed class is doing to relieve the distress of his neighbours.

“At Gawthorpe Hall, too, near Padiham, the residence of Sir J. P. Kay Shuttleworth, the able and indefatigable vice-chairman of the Manchester Central Committee, an interesting system of labour, on a plan similar to that adopted in the town, has been organized. Twenty-four women and girls meet in a sewing class, under the superintendence of the family, where they work eight hours a day, at the rate of 1*d.* an hour; receiving in addition a good mid-day meal. Twelve boys, each of whom earns 2*s.* 6*d.* a week, are painting hurdles, and doing other similar work on the estate. A gang of forty men, who work in two shifts, are making a new carriage road, under the superintendence of the gardener, each man earning his 3*d.* an hour, for four hours a day, but being permitted to work extra hours, under certain circumstances, in exchange for useful articles of clothing made in the sewing class. These men are all Padiham factory hands, and, like their comrades on the public road, work with the most satisfactory honesty and goodwill. The knowledge that they are fairly paid for what they do, that they are not required to perform a whole day’s work for half a day’s wages, takes away all sense of degradation from their unwonted occupation, and stimulates them to maintain upon the road the character for energy and faithfulness which they have earned in the mill. I trust that it may be found possible, by many owners of land in the neighbourhood of our distressed towns, to imitate the example set at Gawthorpe; and thus not only to supply the physical wants, but to help to preserve the self-respect, of some of their poorer neighbours.”

No form of relief has been devised more admirable than the sewing schools. These institutions originated with the Hulme (township of Manchester) Institute. Mr. Birch, a young man employed in a merchant’s office in Manchester, taking a warm interest in ragged schools, visiting a family in Salford, found seven daughters thrown out of work. The consideration of their case led to the plan of giving work in the Institute to young women desirous of employment in sewing.

“One hundred girls were soon gathered together; more and more applied for admittance every week; the public were not backward in the gift of money and material; till now ten such schools, in different parts of Manchester and Salford, containing 1740 girls, are in full operation. The city contains, of course, many more sewing schools than these; but the ten of which I have spoken are still in connection with the Hulme Institute and with one another, and are conducted on a uniform plan, under Mr. Birch’s personal superintendence.

“These 1740 young women, for the most part between sixteen and thirty years of age, are all factory hands, and nearly all entirely out of work. Each is required to bring with her a recommendation from her employer. As far as possible, those who belong to the same mill are

associated in the same school, for the sake of a supposed advantage in maintaining discipline; though in some cases this is found to be impossible, and the girls go to the school-rooms nearest to their homes. The rooms in which they meet are all Sunday-schools belonging to different churches and chapels, the congregations of which supply lady committees for superintendence and teaching. The hours of work are in the morning from 9 to 12.30, in the afternoon from 1.30 to 5; and the wages paid for five such days' labour a week is 3s. 4d. Those who are a little more advanced than the rest are made into monitors, receiving 10d. a day; while orphans, in consideration of the fact that they have necessarily 1s. or 1s. 6d. a week to pay for lodging, are also remunerated at a slightly increased rate. These, too, benefit by a generous donation of bread and vegetables which Lady Willoughby de Broke sends every week from her country seat. Each school has a male superintendent taken from the class of unemployed overlookers, and a proportionate number of cutters-out, who earn 1s. a day. Every attempt is made to advance the schools in the direction of self-support; the produce of the girls' labour is sold to whoever will buy it. A certain part of their work is put by to be purchased by themselves at a very cheap rate, as it is supposed that they will set greater store on what they have not only made with their own hands, but have also paid a trifling price for. Up to the present time, the wages are supplied by public benevolence, aided by the proceeds of the work; none of the 1740 being, as far as it could be ascertained, in receipt of parish relief."

At Preston, "they have two large sewing schools, employing 725 girls, each of whom at present works $2\frac{1}{2}$ days in the week, receiving three days' wages at 8d. a day. Arrangements are, however, at present in progress by which every girl will have four days' work of six hours each, at 6d. a day, and will be required to give one-fourth of her time to instruction in reading and writing. The establishment of an adult school for men is also contemplated."

At Wigan, "the sewing schools form one of its most important features. Of these there are four, containing 1800 women and girls. The hours of labour are four per diem for four days a week, half the time being spent in education. The girls are not paid any fixed wages, attendance upon the sewing school being required as an equivalent for the necessary amount of relief granted to their families. Up to the present time they have been chiefly occupied in clothing themselves; now some of them are engaged in working for a fund which has been raised to supply the labourers on the roads with a couple of shirts a-piece. I heard the old story over again, a story which in these depressing times and scenes it is difficult to hear too often, of the aptitude and willingness of the girls; of their orderly behaviour, their cheerful gratitude, their rapid progress."

Public attention has been drawn to the subject of the statistics of health in the manufacturing districts. On this topic the Correspondent offers a warning hint.

"The statistics now published by the Registrar-General are made up only to the 30th of September. It is a fact on which we cannot dwell with too great a satisfaction, that up to that time the death rate of Lancashire and Cheshire, as of England generally, was below the average;

and we need not go further than fresh air and absence of stimulants, and mothers compelled to nurse their own children, for the reason of it. But I am not aware that the health of the district was before that date a subject of apprehension even to the most fearful. Another month has since passed away—a month of rapidly widening and deepening distress; of increased privation; of insufficient food and covering at a season of the year when a more generous diet and warmer clothes become every day more necessary for the preservation of health. It is since the 30th of September that the tokens of fever, which are awakening alarm in almost every large cotton town, have shewn themselves. At a time like this, when changes come with every hour, it is the misfortune of the most accurate statistics to be always a little behindhand. And it would be a real misfortune if the heart and conscience of England should be deceived into the belief that because the unemployed workpeople were comparatively free from disease in the sunny days of September, they will need little or no additional help when, enfeebled by three months' struggle more, they have to encounter December's cutting winds, or the keen frosts of the new year."

We rejoice in the daily accumulating proofs of the fact that the attention and sympathy of the public are now effectually roused, and that funds for the relief of the distress, unprecedentedly enormous as it is, will not be wanting during the months of the coming winter. Every one that has anything to give must acknowledge the appeal to his charity, and without delay. By an universal and timely effort, this terrible crisis may be met without its entailing on a most deserving class of our people those awful consequences that must otherwise ensue. Without a combined effort of all in this country who are alive to the duties of humanity, the calamity will surpass in its extent and horrors anything hitherto recorded in our national annals.

ADDITIONAL NOTES ON THE OLD TESTAMENT.

SIR,

IN the "Notes on the Old Testament" lately published in your pages,* there are many points on which, as I venture to think, further consideration will lead your correspondent to modify his opinions. In some of the less important of the "Notes," the criticisms of S. S. appear to be well founded, and the corrections suggested would, doubtless, be improvements upon the authorized version. In other cases, I fear, what he so confidently puts forward as corrections, would only be alterations for the worse. If you can afford me the space, I shall be glad to be allowed to offer a few additional notes on several of the passages in question. Your readers who are interested in these subjects will thus have the opportunity of seeing in your pages

* C. R. for October and November last, p. 601 and p. 684.

what can be said, either in defence of the common translation, or, at least, in illustration of that other side of the question which S. S. has, in most cases, left so entirely out of sight.

Jer. i. 19: "Jehovah hath said it." The words, "saith Jehovah," as correctly observed by S. S., have often a certain emphasis; but this he thinks "very badly expressed" by the rendering of the authorized version. I cannot congratulate him on having suggested any improvement, in the words, "Jehovah hath said it." I should fear this phrase would be anything but emphatic, if generally substituted for the old one. It is easy to test this. Take a passage, in Jer. iii. 12, 13, where the words referred to have as much of emphasis as they have anywhere else, and make the proposed change:

"Go and proclaim these words toward the north, and say,
Return, thou backsliding Israel, Jehovah hath said it;
I will not let my countenance frown upon you:
For I am merciful, Jehovah hath said it,
I will not retain *anger* for ever.
Only acknowledge thine iniquity,
That thou hast transgressed against Jehovah thy God,
And hast gone about among strangers,
Under every green tree;
And *that* ye have not obeyed my voice, Jehovah hath said it."

There are numberless instances where the effect would be just as objectionable as here; and so, I imagine, I need say no more on this point.

Isaiah xxx. 7, S. S. would translate: "Therefore have I named it the Boaster that sitteth still." He observes, "This nickname for Egypt is made use of by other Hebrew writers, who afterwards borrowed it from Isaiah." The word "Boaster" evidently suits the connection well enough. But a prudent translator will be on his guard against adopting meanings of words merely because they appear to *suit*. If such a liberty could be allowed, we might doubtless often improve the rendering of obscure passages. In the present case, is there any authority either from etymology or otherwise for the proposed change? I believe not. The word *rahab* is probably an old Egyptian word adopted by the Hebrew writers, written and used by them as if from a Hebrew root. We have no other means of determining its meaning but by referring to its use in Hebrew. If your correspondent has any other, he would have conferred a benefit on your readers by stating them; for a mere assertion can go for nothing in such a question. The word, then, according to its Hebrew derivation, is an abstract noun, denoting *boisterousness, violence, arrogance*. It seems to be used, however, as a name for some kind of animal—perhaps some mythological conception only, but taken as a symbol of Egypt: comp. Ezek. xxix. 3, 4. This creature, then, Jehovah

was said to have cut down and destroyed; as He did the Egyptians in the Red Sea. Hence the allusion, Ps. lxxxvii. 4, lxxxix. 10; perhaps also Job ix. 13, xxvi. 12. Hence also the parallelism with בָּזָז in Is. li. 9, whether by the latter the crocodile be denoted or not. The rendering "Boaster" appears to me to be particularly unsuitable to most of these places. At any rate, in our doubt as to the exact meaning of the word, it is well in some instances to retain it untranslated, as is done in the common version, and also in the Revised Translation of the Old Testament. So, too, some of the best modern authorities, Ewald, Hitzig, Noyes, De Wette. The rendering of Noyes in Is. xxx. 7, "blusterer," is probably nearer to the idea in the prophet's mind than is that proposed by S. S.

Jer. xlv. 16: "sword of the *Greeks*." So S. S., following the Septuagint. But a translator of the Hebrew will naturally adhere to the Hebrew, unless he has some good reason for leaving it; or, at least, some opportunity of explanation. Hence our authorized version is perfectly justified in its rendering, "oppressing sword." The Hebrew word is not uncommon, and gives here a good and suitable sense. The Septuagint translator has very probably, in this case, as in many others, misunderstood or mistaken the word; nor ought that version, as the rule, to be preferred, except in very special cases.

But there are other reasons against the proposed alteration. In one of the two instances mentioned by S. S. (Jer. l. 16), Greek auxiliaries in the Egyptian or any other service cannot possibly be meant. The scene is at Babylon. The meaning evidently is this—that the people of the surrounding districts, who have been accustomed to go to Babylon and the neighbourhood for field-work, shall now be prevented from doing so by the invading enemy; "they shall flee every one to his own land," before the oppressing or slaughtering sword of the northern conqueror, i. e. the *Medes and Persians*. Comp. Jer. li. 11, 27.

Exod. i. 8: "a new king over *Lower Egypt*." This correction, S. S. thinks, should be made in every passage in the Old Testament. Surely not! Hebrew writers, in common with other ancient authors, were often inaccurate in their geographical conceptions and expressions. It is highly improbable that they intended to distinguish thus carefully in every instance between Upper and Lower Egypt, if such a distinction were even in all cases *known* to them. Just as we speak popularly of England or the English government, not intending either to affirm or to deny anything of Scotland or Ireland, but yet really including these, so by the word *Mitzraim* the Hebrews may well have meant, in a loose, general way, the whole country of Egypt, including Pathros. In later times the distinction of *Pathros* makes its appearance, but in such a manner as to shew us that that region is thought of as a *part* of Mitzraim: so Jer. xlv. 1. In truth,

however, the word *Mitzraim*, being dual in form, is rightly regarded, by Gesenius and others, as including the *two* Egypts, Upper and Lower. The singular form properly corresponding to Pathros was not *Mitzraim*, but rather *Matzor*: Is. xix. 6, xxxvii. 25.

Jer. xlv. 15, should be translated in accordance with these remarks; *not* (as by S. S.) "all the people that dwelt in the land of Lower Egypt, and in Upper Egypt," but "in the land of Egypt, in Pathros." The Hebrew has no conjunction "and," as S. S. would seem to convey, so that Pathros is here again conceived of as a part of Egypt, as in ver. 1. Compare ver. 8 (and other verses in this chapter), where "the land of *Mitzraim*" again occurs, and where it is clear from the connection that the Pathros of ver. 1 is *included*. If we here (ver. 8) make the correction proposed by S. S., we shall translate, "the land of Lower Egypt whither ye have gone to dwell." But what then becomes of the Pathros of ver. 1 and ver. 15, the Jewish residents of which are addressed equally with those of Lower Egypt? The correction proposed would, in short, lead to endless inaccuracy and confusion.

Gen. xxxvii. 3: "And he made him a coat with long sleeves." Here S. S. does *not* follow the Septuagint. Nor, if we are to alter the authorized translation, does he give the full meaning of the word. The Hebrew expression is literally, "a tunic of extremities," explained as a tunic (an under garment) with sleeves, and reaching also to the ancles. So that we ought to render, "he made him a tunic with long sleeves and a long skirt." Is this endurable? The rendering of the Revised Translation of the Old Testament, in 2 Sam. xiii. 18, is, "a long-shaped garment," and this, though an awkward expression, is perhaps as near as we can come to the original, without the employment of many words.

Gen. xlix. 10: "until he come to Shiloh;" instead of the authorized, "until Shiloh come." No one familiar with the various plausible translations and explanations which have been and may be given in the case of these words, will be inclined to dogmatize about their meaning. The rendering will doubtless here be determined by the conclusion formed as to the age of the book, or section, in which the verse is found. If this part of Genesis were not written (as recent criticism tends to shew) until the reign of David or later, the rendering "to Shiloh" is inadmissible. A writer of that time, in the presence of the great and increasing power of David, could not have limited the period of Judah's sovereignty to a date long *past*; would not have said that it should continue only until the arrival at Shiloh. It is not at all clear (as S. S. alleges) that the preposition "to" is wanting in the Hebrew. How can this be shewn? It surely does not follow from the fact that such a correction is needed in another place (Ezek. xxix. 10). A translator will not do amiss, there-

fore, in this instance, who leaves the authorized version unaltered—until, at least, the question of the age of the book, or of its constituent documents, is more certainly determined; or perhaps I should only say, more generally acknowledged to have been determined. Especially may this be said where, as before observed, he has not the opportunity of explanation by means of accompanying annotations.

V.

 LETTERS FROM CANADA.

SIR,

ON the 14th of August I stood with my wife on the quay at Liverpool, and watched the departure of a fine steamer, in which two of my sons (24 and 19 years of age) were embarked for Quebec, intending to make their way from that city into "the backwoods," and effect, if possible, a settlement in the forests of Canada. Of six children, three we have followed to the grave; and not without anguish, though with good hope in a merciful Providence, did we witness the departure of these. The state of trade in this quarter had compelled my sons (with no loss, I am glad to say, to any one but myself) to close their shop, in which they had been struggling for three years to establish themselves in business. With scarcely a possibility of obtaining situations at home, they determined to encounter the hardships of "the bush," and endeavour to win competency and independence in the "far west." Gratefully I acknowledge the kindness of several friends in Bristol and this neighbourhood, who, excited chiefly by the kind sympathy of my brother ministers, enabled me to gratify my sons' wishes. Their progress thus far may prove interesting to some of your readers, and serve to shew what a sphere of manly independence is open in Canada to those who have the strong arm and the desire to gain it. If you think the following extracts from their letters worthy a place in the Reformer, I submit them to your disposal.

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South Lancashire, Nov. 18, 1862.

Severn Bridge, Orillia, Simcoe County, Canada West,
Sept. 17, 1862.

My dear Mother,—We landed at Point Levy on Tuesday, Aug. 26th, at five o'clock, and crossed over to Quebec at eleven o'clock. Spent the next and part of the following day in looking at the city and visiting the plains of Abraham and the falls of Montmorenci. On Thursday afternoon left by steamer, paying four dollars each for a deck-passage through to Toronto. Got to Montreal at five o'clock the next morning, and went for a walk through the city. It is a fine place, with some very good public buildings, especially the market-house, which is almost

larger than any I ever saw in England. One thing seemed strange to me both here and in Quebec—everything looks French. Sign-boards and public notices are mostly in French and English, others in French only. The inhabitants here are evidently not very friendly towards England. A monument erected to Nelson, briefly recounting his victories over the French, has been almost defaced, and one in Quebec to General Wolfe was some years ago totally destroyed. But another was erected in 1859, the centenary of his death, by the officers quartered in Canada, on the place where he fell. This is still sound, but has to be protected with a strong iron railing. We left Montreal, with a stock of bread and cheese for the journey, about nine a.m., and arrived at Kingston about five p.m., having passed through four or five canals and twenty-two locks to avoid rapids in the river. The country between Montreal and Kingston is flat, but the river is beautiful, especially for about forty miles below Kingston, being dotted with beautifully wooded islands from ten yards to two or three miles in length. Leaving this place we soon got fairly out on Lake Ontario, which looked much like the Atlantic, as we could see nothing but sky and water, the latter, however, being drinkable, which the Atlantic was not. Arrived at Toronto all well at eleven a.m. on Sunday morning, Aug. 31st. We took lodgings at a boarding-house near the railway station, and after dinner inquired for the Unitarian chapel, but were told there was no such thing in the place. In the evening, however, we went out to look for it; and, after walking about some time, inquired of a policeman (a scarce article here), and he managed to give us the desired information. It is a fine building of stone; many wealthy congregations in England would be proud of such a one. We returned to our quarters and went to bed, though not quite nine o'clock (people generally keep very early hours here). We slept on the ground-floor, and after I was in bed heard some ladies in an adjoining room, in an under tone, say, "I'm high game, you're low, Jack's not out." It was a French house we stopped at, but the inhabitants of Toronto generally appear to be of English origin. We left by rail the next morning at 7.20 for Bell Ewart, and on arrival found a steamer waiting at the same platform to take us on to Orillia. On board this we embarked, and had a pleasant trip up Lake Simcoe. The scenery is really beautiful—thickly wooded coast and islets, with here and there a clearing. At Orillia we went to the government agent for Muskoka road, and, after obtaining the requisite information, went on board a steamer again for the Muskoka settlement, a distance of twelve miles, which she took three hours to run. We walked about two miles to the Severn bridge, when we put up for the night.

After looking about for three days, we decided on purchasing a man's right to the first lot on the road, he wishing to sell, as his wife wanted to get home to her relations again. So, dear father and mother, here we are on a partially cleared farm, on which is a log-house, 24 feet by 16 inside, divided into two rooms downstairs, and one large one up. A cow-house and pigstye, a garden with a good many vegetables—four and a half acres planted with oats, potatoes, turnips, a large number of cabbages, and a patch of haricot beans. There are some two or three acres chopped as well. The potatoes are the best I ever saw, not a single bad one have I seen yet, and we have been here a fortnight. I bought of my predecessor a cooking-stove, with all its furniture, with

some domestic utensils. We are fourteen miles from Orillia, within a quarter of a mile of a post-office, and two and a half miles from a chapel, which is supplied by a Church of England, a Church of Scotland and a Methodist minister. A little brook runs through the lot, and a river, 70 yards wide and 20 feet deep, by one corner. There are a good many wild ducks in the place, a few deer, and I am told plenty of fish in the river. We have not yet commenced chopping, as we have been getting our house into trim for winter, by shingling the roof and chinking up the walls.

Last Tuesday week was our first day here by ourselves, and in the evening I read the first psalm and the prayer for the day in the little book (Travers Madge's); never before did I feel a prayer I read so much. It was appropriate. We have done so regularly since. Good-bye; God bless you all.

Severn Bridge, &c., Oct. 16, 1862.

My dear Brother,—You may find out the exact spot where we live by looking at the map; see where the Severn crosses the road; our lot is the first past the bridge, having a frontage of a quarter of a mile on the road, and extending five-eighths of a mile back into "the bush." The road frontage is a great rock, which, though of no use for farming, may come in for building some future day when we get a town springing up around us. About fifty yards behind this rock runs a brook of very beautiful water in dry weather, but rather muddy in wet. Cross a little bridge and follow a very rough sort of a pathway for about twenty yards and you come to our house, built of logs. When we came it had a plank roof, which kept off the rain nearly as well as an umbrella frame without a covering. Since that, however, we have shingled it, the shingles being on the ground before we took it. There is a patch of ground both front and back, railed off in the shape of gardens, in which are twenty-five young apple trees, and about a dozen currant trees, mostly black. There were some cucumbers and tomatoes, which we have picked and pickled, and last, not *least*, a fine crop of sunflowers, some 9 feet high and 18 inches across. We have had a good deal of rain since we came here, it being one of the rainy seasons of the year (the other being in the spring), and this year, every one says, has been much wetter than usual. From this cause we have not been able to do much work out of doors, but have done some inside. We have made a new door, the old one not being wind-proof, and on it put Mr. S——'s lock he gave us; the first of the kind, I believe, that has been seen in the settlement; made a table and well chinked the walls to make all snug for winter. On the whole, Canada is very much the sort of place I expected to find it, but in the people, I must confess, I am somewhat disappointed. They are not nearly so thrifty as they ought to be. There are also land-jobbers who take a "lot" of land, build the required shanty, and perhaps clear an acre or two; on this his family lives while he labours elsewhere, perhaps with the "lumbermen," or at anything he can make most money by. This he does for two or three years, when he sells out and profits merely by the advance in the value of the land. In this way thousands of acres are held, almost without improvement, whereas had the owner become an actual settler, he might have cleared ten times as much, and probably be employing a labourer or two besides himself. The people here, almost without exception, drink whisky;

some to an enormous amount, a quart a day being no uncommon allowance, and every one tells us that before we have been here twelve months we shall take it too. I think differently, but will not boast yet.

I dare say you would like to know how we spend Sunday. We do not go to chapel, and I don't think I could make myself comfortable in anything but a Unitarian place of worship. We generally take a trip on the river in a boat, and two or three times have been down to Sparrow Lake, a beautiful sheet of water about five miles down the river. Last Sunday we went to Grass Lake; it is half way to Sparrow Lake. It is entered by a narrow creek, and looks like an immense field, being only a few inches deep and overgrown with rushes. This, then, is the way we spend Sunday; go abroad and see God's wonderful works in all their native grandeur, which is more congenial with my taste than sitting under a ranting Methodist. I feel, however, the loss of chapel more than anything, and must do something on Sunday, or it will become a black day instead of a bright one, filled with gloomy thoughts.

I hope you will write me a long letter. Tell me how you get on with your lessons; work hard and long at them. If you should ever come out here, you will find a good education one of the greatest blessings you can possess; a cultivated mind being equal to company, and good company too, where all is solitude.

Dear Father and Mother,—When I last wrote I was waiting for tools, and had to wait a fortnight, but got them at last. In the mean time made our house comfortable, also exchanged three days' labour with one of my neighbours, he to give me the same when I require it. We have done some "underbrushing," and this week have been cutting our oats. Next week we propose to get up our potatoes and store them. We have made a root-house for them, instead of caving them. A root-house is made by putting double walls of logs about eighteen inches apart and filling the space with earth, the roof being covered by eighteen inches to two feet of sand. This we have put up close to one end of our house, and cut a hole in the wall so that we can get potatoes at any time without uncovering them. We have sold our oats, and shall probably do the same with our turnips, to some "lumberers" that are on our lots cutting the pines, for which they pay us 8.37 dollars per thousand, the same as they pay the government. I say *lots*, for we have taken a fifty-acre lot from government in addition to the one we took first. We are on the look-out now for a cow or steer to put on a little pasture for a few weeks, and then kill and salt it for winter. Many folks sell out or kill almost all their cattle at this time of the year, to save their feed in winter, which is expensive. Good beef may now be obtained for $2\frac{1}{2}d.$ per lb.; in spring and summer it is from $5d.$ to $6d.$ per lb.

I have a little adventure to tell of, which was a pleasant break in the state of our society. William and I went down to Sparrow Lake, and on a rocky point saw a little encampment. We pulled over to it and landed, and found that it was the encampment of three gentlemen out hunting,—one a Mr. — from Bristol, the others from Toronto. They asked us to take dinner with them, which we did; and, finding they were going to camp near us for the night, offered them the shelter of our roof, which they accepted, and a very pleasant evening we spent.

It seemed like meeting old friends to hear Mr. — speak of Clifton and the neighbourhood of Bristol. He had travelled much in England — been in Lancashire — seen the Liverpool water-works at Rivington, and several other places that we knew. They had breakfast with us in the morning, and left us with mutual invitations to pay one another a visit. The Toronto gentlemen promised to send us a paper sometimes; we have received two from them since, and Mr. — has called to say he was going to Vernon Lake to trap this winter, so should not be at home; but when he came back should be glad to see us at any time that we were in Orillia, his head quarters. Sparrow Lake is a very beautiful one, about eight miles long and five wide.

The woods are now looking beautiful, having every colour from straw to crimson, and all shades of green. The pines are dark green; the hemlocks and cedars rather lighter; the oaks and maples, which in dry places have not changed, are still lighter, the maple being much more so than the oak. Then the beech and the birch trees are all shades of yellow and brown; the butternut is a bright yellow; the maples all shades of crimson and scarlet; the black ash is purple.

I had a visit the other day from the parson of the Episcopal church. He wished me to join the church. I told him I was a Unitarian. He hoped only from education, not conviction. I told him, both. He told me I was taking from Christ the honour due to him—resting my hopes of happiness in a future state on my conduct in this; and wished to know whether it was not more in accordance with justice that Christ should suffer to save me from the effects of sin, rather than I should be pardoned on repentance and amendment; whether it is not affecting to see God the Son dying to save men, &c. To which I replied, it might be said he was taking away the honour due to God by placing another on an equality with him; that I would sooner rest my happiness on my own conduct than on any one's else; that I did not see any justice at all in a good man dying in a bad man's place; and that I thought it more affecting to see Christ as a high-souled, pure-minded man, going about divinely commissioned, revealing God's will and ways, doing good, rebuking sin, and dying by the hands of his enemies in consequence, than in God clothing himself in a mortal form, revealing his own ways, then letting his creatures go through the farce of killing his body, and after that forgiving them all their sins because they had crowned them all by maltreating himself. This last is rather irreverent, but I could not help it. I think he thought me past praying for; so he left me, promising to call on his next visit to this place; but he has not done so.

A PERILOUS BAPTISM.

TOPLADY tells a strange story of the baptism by immersion, by John Wesley, of Lydia Sheppard. The ceremony was performed in a bathing-tub in a cellar at a cheesemonger's in Spitalfields. Wesley held her down under water so long, while he deliberately pronounced the words of the administration, that some of her friends screamed out, and she was lifted out just time enough to save her life, and almost insensible.

NOTES ON THE GOSPELS OF MATTHEW AND MARK.

[We have been favoured by a friend with the loan of a very remarkable unpublished volume, the posthumous work of a Fellow of St. John's College, an accomplished scholar and a fearless thinker on religious subjects. It is entitled, "The Gospels of Matthew and of Mark, newly rendered into English, with Notes on the Greek Text," &c. We give the substance of some of the notes.—Ed. C. R.]

MATTHEW iii. 6: *And they were baptized by him in the Jordan, confessing their sins.* Of the form and mode of this confession, nothing more is said by Matthew here; but other passages of scripture leave us no room to doubt of the nature of the confession which God requires. Thus, Luke xviii. 13, Jesus gives us a pattern of the confession which man ought to make: *God be merciful to me, a sinner!* In which words, it may be observed, is no particular mention of any individual delinquencies, but only a general acknowledgment of the debt and burthen of the sinner. And this is the only confession which can have any meaning with God. It is not the *fact* of our delinquencies, but the *guilt* of them, that God requires us to confess. This is obvious. For a confession to God that we did this thing or that thing, is only telling him what he knows already; but to acknowledge our sin, and to feel the burthen of it, is the beginning of repentance and conversion, and is the result of the work of God's Holy Spirit. But then our confession must be made to God and not to man. 1 John i. 9. If we humble ourselves before God and confess to him our sinfulness and entire dependence upon his mercy, then he will keep his promise and lift us up. James iv. 10. Nothing can be clearer than the testimony of scripture upon this point. But what God has made clear, man has endeavoured to adulterate. The Holy Catholic Church has taught her flock to *confess* to their priest, i.e. to tell their priest what they have done, in order that they may receive absolution from him; just as if the priest, who may be, and often is, of far worse character than the confessing penitent, had any power to forgive or to absolve the sinner. A more absurd, but at the same time a more abominable, wicked delusion cannot be imagined; but it is important to mention it, because in the service for the Ordering of Priests in the Reformed Church of England, the bishop professes to give to the priest a power to forgive sins, and to retain sins at his discretion,—a relic of Popery and barbarism which is contrary to the whole tenor of scripture. There is none that can forgive sin but JEHOVAH. It is true that among the mass of the British laity this passage in the Prayer-book is simply innocuous, being either unknown to them or known to be also but nonsense. Nor does the priest in common life attempt to exercise the powers which the bishop professes to confer upon him, and if he offered to do so, he would not be allowed. But why is our Prayer-book allowed to

retain what every one knows to be contrary to scripture? This is a question worthy of the serious consideration of the British Legislature.

Matthew vii. 3: *Besides, why dost thou look at the mote that is in thy brother's eye, and not perceive the beam that is in thine own eye?* Jesus here addresses himself to a subject with which his hearers were familiar: the readiness of a man to overlook his own faults and to censure his neighbour's. He warns his hearers of the danger of this error; a readiness to censure the faults of others will certainly lead us to overlook our own faults of much greater magnitude. But although the wisdom of this precept is universally admitted as a speculative truth, it is not commonly acted upon by modern Churchmen when they speak or write of their own *Church*. They can see the errors of other sects, but they cannot or will not see anything erroneous in the Articles, the Liturgy or the Formularies of the *Holy Catholic Church*. On the contrary, they look upon their own *Church* as incapable of error; attributing to *man* a character which belongs to none but JEHOVAH. Nothing can be more absurd: no Church is free from error; and if the Holy Catholic Church wishes to become wise, her object will be gained not by assuming a character of infallibility, but by humbling herself before JEHOVAH. James iv. 10; Rev. iii. 17.

Matt. xvi. 18: *my church*. This is the first instance of the word Ἐκκλησία occurring in the N. T., and it is worth while to inquire what the word means. Nothing can be more dishonest than E. V. (the established version) in this particular. To render Ἐκκλησία by *Church*, is not a translation, but a fraud; it is in fact locking up the meaning of scripture in a hard word. The cause of this most dishonest rendering is to be seen in the *Regulations* imposed by K. James I. upon E. V., one of which was, "That the old *Ecclesiastical* words be kept, as *Church* not to be translated *Congregation*." Just as if a right translation of scripture were to be made by Royal mandate. It is difficult to imagine a more absurd or more mischievous interference with a work that was intended to be good. If the written word of God is to be translated aright, the mind of the translator must be free to choose his own language. The word is an old Greek word, whose meaning was stamped upon it by usage long before the N. T. was written. Its original meaning is not an *assembly*, lawful or unlawful, but an *evocation* or *calling out* of the people to meet for the despatch of business, i. e. a *summons*. Then by a very easy transition the word came to mean not only the summons, but also the people who attended the summons. Thus it means a *meeting*, *assembly* or *congregation* of the people, called out by legal summons, for the despatch of business, whether legislative, judicial or other. Thus it was a most apt denomination for an assembly or congregation of men called by God

out of a corrupt and heathen world to meet and join in the worship of JEHOVAH. But the pure word of God was soon to be adulterated by man. The Church of ecclesiastical writers is a very different thing from the Church of scripture. The Churchman professes his belief in the *Holy Catholic Church*; but no such belief is inculcated by scripture; on the contrary, scripture pronounces a curse on every such believer. Cursed is the man who trusteth in man. Jerem. xvii. 5. The *Church* is merely a congregation of men. Again, the Churchman looks upon his Church as incapable of error; but scripture says expressly that no man is free from error. 1 Kings viii. 46. The Churchman often uses the word *Church* to denote the teachers of religion as distinct from the laity, whereas the *Church* of the New Testament means not the shepherds of the people, but the flock or congregation. Thus Paul tells the overseers to feed the church of God, Acts xx. 28. Other instances might be adduced to shew that the Church of the Churchman is a thing wholly different from the *Ἐκκλησία* of scripture. The translators of E.V. were under Royal mandate to translate *wrong*, and they did so. But the modern critic has an easy task, as well as a plain duty to point out this error and to correct it.

THE DISTRESS IN DUKINFIELD.

SIR,

I HAVE again to acknowledge, with much gratitude, handsome donations in money and parcels of clothing of a very valuable description. In money I have received £206. 6s. 6d., and my cash account stands thus:

Boots for Sunday-school teachers, 50 pairs	£15	0	0
Clogs, 680 pairs	65	0	0
Calico and linsey	78	4	0
Wool for stockings, small-ware articles, knitted woollen jackets, cotton handkerchiefs, stockings	23	8	0
Ready-made boys' clothes, redeeming pledged bedding, small donations of money, &c.	19	10	0
	£201	2	0
Balance in hand.....	5	4	6
	£206	6	6

To estimate fully the amount of comfort resulting from the distribution of the above, it must be borne in mind that hitherto there has been no source from which our villagers could obtain clothing, except from Mr. Bass's fund and mine. Our public Relief Fund was distributed in food, and the only money the unemployed received was the dole of the guardians. Now that winter is upon us, we are beginning to receive clothing from the two Committees; but to have saved hundreds of families from two months' exposure without protection to our northern

blasts, is no small thing to have accomplished, and will be felt by our generous friends to be a sufficient answer to those writers who, generalizing from unfortunate and I believe exceptional experience, denounce the administration of relief by private persons. Relief boards can only work by established rules, which necessarily do not admit of individual exceptions, and consequently entail a certain amount of humiliation, rather than submit to which many of the most deserving poor would suffer want in silence. This will be more fully understood when I state, that in ordinary periods our population is in receipt of more than five shillings a-head, whereas now the income of those receiving relief is from all sources two shillings per head weekly. Threepence-halfpenny a-day to purchase food, soap and candles, is barely sufficient to keep body and soul together, and involves the absolute loss of little comforts which even in the poorest families are often afforded to the sick child and the delicate mother.

Since my last report, we have a diminution of the full-time workers of 50, and of short-timers of 85; and last week we had exactly one-half of our population on the relief books.

In my first letter I calculated that we should require £1500 a-week to feed our township, but now I find that we have already exceeded that amount by several hundreds. I am happy to say that our employers of labour are generally alive to their duties, and cheerfully devote their time to working on the various committees of the Relief Board. No contentions interrupt the work of charity, and harmonious relations are established with committees of the various churches and chapels. Each denominational body sends two lady delegates to attend a weekly committee under the presidency of Mr. Bass. Here their wants are discussed, and arrangements made for paying wages to the young women in the sewing classes and school-pence for the education of adults and young people. The adult school classes are becoming popular, and it is a curious sight to see grey-headed men industriously working at pothooks and spelling out their primers. Your old friend George Taylor (teetotaller), who looks after some classes in the Temperance Hall, tells me that the old men beat the young ones hollow in their progress. Our Relief Board makes a grant of half-a-crown weekly to every reading-room which requires newspapers. At present there are only three established, but I hope to see them largely increased. A few nights ago I visited one close to my house. The scene was an attic over a baker's shop. It would hold thirty persons with comfort, but I found more than a hundred there. They were listening with very evident satisfaction to a sentimental song from one of their members, and their applause at its conclusion would have satisfied the most exuberant vanity. The chairman, the village printer, explained that they commenced their evening with reading aloud the leading article of one of their papers, generally choosing a subject bearing upon the cotton famine. A discussion followed; and the rest of the evening was devoted to recitations and singing. I was requested to say a few words of encouragement; after which I was glad to escape into a less steaming atmosphere. No one can attend a meeting like this without being struck by the softened tone of working men's politics. A few years ago, the *Northern Star* was the primary intellectual want; now they anxiously inquired if I could help them to get the *Times*, which they

said they could "mak' out the sense on" better than any other paper. I promised to supply their wants. And here let me observe, that the present of a few daily papers when their owners have done with them, not very long after publication, would be a very acceptable donation, and would help to amuse the enforced leisure of many an honest fellow. If any of your readers will kindly further this plan, I shall be glad to give them the postal direction of our reading-rooms. Illustrated papers and periodicals would be highly esteemed.

We are anxious to establish a cooking class, and have made a small grant to make a start. We hope to have the assistance of an active and benevolent lady in this work; and the plan proposed is, to hire a cottage and begin with a class of half-a-dozen, taken for an hour or two from a sewing class. Cooking is a branch of domestic economy in which our young women are lamentably deficient. They will be taught to cook their dinner, and then purchase it at cost price or something less. At the Provident Society in Manchester I saw the following printed tariff: Dinners—pupils, 1*d.*; ladies, 2*d.*

I was gratified a few days ago by receiving the following hearty letter:

Sleaford, Nov. 12, 1862.

Dear Sir,—Stimulated by "A Cry for Help from Dukinfield," although a known Unitarian, and only a unit amongst the many professors of creeds by which I am surrounded, yet I hope I have succeeded by appealing to the feelings and rousing the energies of my neighbours to give and render assistance where assistance is so much needed.

By offering to become the medium of their bounty, and making my premises the depository of it, the vicar, churchwardens, overseers, &c., have formed themselves into a Committee here for receiving clothes, &c., from all the surrounding villages within the union (58 in number), and to the whole of those and others likely to assist have forwarded circulars, a copy of which is enclosed.

It is likewise proposed on Sunday next, to have an appropriate sermon preached in every place of worship in the town, and a house-to-house collection made during the following week.

Our town is small, not more than 4000, but it will do its duty, and I hope set an example to others with means more ample.

Whatever may be collected (as clothes, &c.) will be forwarded to Mr. Maclure, Manchester, and from thence to such places as we deem the most necessitous, of which number Dukinfield is one.

I am an old man, verging on my 80th year, but I thank God still have health and strength for exertion in a work of charity.

Wishing those by whom you are surrounded a speedy deliverance from their troubles,

I remain, dear Sir, yours truly,

J. SMEDLEY.

To-day I have a proof of the success of this appeal, indicating the honourable estimation of our friend and the benevolence of his neighbours, in the landing of nine valuable parcels of clothing at my door.

The lady at Stourbridge who so kindly undertook the charge of six destitute children, has sent for four more, to be at the charge of a relation of hers. They were despatched by train last Saturday, the youngest a pretty black-eyed girl of five years. They departed in high spirits, and I hear have settled comfortably. The plan is so satisfactory to their benefactress, that a hope is held out that other friends of hers may ask for more.

In conclusion, allow me to observe that the administration of the funds

entrusted to me, and the distribution of the clothing, have been, as far as details are concerned, under the superintendence of Mrs. Aspland, who has devoted most of her time to the work, continuing still to receive the valuable assistance of Serjeant Buckley. Recipients have been selected from amongst the most distressed, without reference to sect or party; but I need hardly say that the poorer members of the Dukinfield Old chapel have not been forgotten, and that the Clothing Committee of the Sunday-school have received supplies of materials and clothing.

I remain, yours obediently,

ALFRED ASPLAND.

Further Contributions in Money.

Miss Preston, Clarendon Villas, Canonbury	£2	0	0
Mr. E. Roberts, Hackney.....	0	10	0
Mrs. Roberts, ditto	0	10	0
Mr. King, ditto.....	0	2	6
Miss S. E. Thornton, Birmingham	0	10	0
Miss Elizabeth Talbot, ditto.....	6	13	0
Miss Mary Escher, 26, Kensington Palace Gardens	10	0	0
Randal Wilbraham, Esq., Rode Hall, Cheshire	5	0	0
Samuel Sharpe, Esq., Highbury (2nd Don.)	10	0	0
Miss Mary Holland, Knutsford	5	0	0
G. R. Barnes, Esq., Paris	10	0	0
Anonymous	0	10	0
Mrs. Cooksey, Southsea, stamps to pay for parcels sent.....	0	3	0
Edward Ridge, Esq., Ichnield Square, Birmingham	5	0	0
Mr. Thomas Glaskin, Hackney	1	1	0
	<hr/>		
		£58	19 6
Previously announced ...	147	7	0
	<hr/>		
Total	£206	6	6

Further Contributions of Clothing and Materials.

Miss Bankart, Leicester, a large parcel containing new materials, shawls, &c., from herself, Miss Brewin, Miss Simpson, and others.
 Mrs. Robberds, 58, High-Park Street, Liverpool, containing jackets, linsey gowns cut out, new materials of various kinds.
 J. T. Hart, Esq., Commercial Street, London, a parcel of men's and women's clothing, carriage paid.
 Anonymous, Edgbaston (the donor of 10s.), a parcel of clothing.
 Miss Wood, 1, Edge Lane, Liverpool, a parcel of 13 varieties, old and new materials.
 A few Friends in Edgbaston, two parcels of various clothing.
 Mrs. James Heywood, Kensington Palace Gardens, a large parcel of clothing, old and new, a third and fourth contribution.
 C. W. Potts, Esq., Chester, a hamper of clothing.
 Mr. J. Smedley, Sleaford, 9 large bundles at railway station; further acknowledgment in next No.
 R. Marshall, Esq., Temple Row, Leicester, a parcel sent off, not yet received.
 Two Friends, Hackney, 3 parcels of clothing.
 Mrs. Venning, Clapton.
 Mr. Vincent Collier, ditto.
 Mrs. Cooksey, Southsea, Hants, a basket and box of clothing.
 Mr. Alfred Collier, Clapton.
 Mrs. Pfungst, Canonbury-Park Square.
 Mr. Spill, Victoria Park Works.
 Mr. Thomas Briggs, Clapton.
 Miss Stevens, Hackney.
 Mrs. Morgan, Homerton.
 Mrs. Sydney Aspland, Aberdeen Park.
 Mr. James Yates, Highgate.
 Miss Cogan, Dalston, a second parcel.

Mr. Ford, Clapton.

Miss Johnston, ditto.

Mrs. Beeton, Hackney, a second donation.

Mr. and Mrs. Doggett, Dalston.

Mrs. Tunstall, Hackney.

Mrs. M. Harris, ditto, a second donation.

The Hackney Friendly Society, 2 parcels of flannel, blankets and clothing.

Mrs. Janson, Upper Clapton.

Miss Frankland, Hackney.

Mr. Thomas Glaskin, ditto.

Mr. D. A. Gibbs, Upper Clapton.

MEMORANDA.

I was requested a week or two ago, by a lady whom I met accidentally in the street, to visit a poor family. On entering the room, I found a family sunk in the most appalling destitution. Each face bore an evident sign of starvation. The mother had a ghastly look; and in a feeble voice told me she had been unwell for some time, and that for weeks neither she nor her children had had half food, and she felt her strength failing rapidly. She soon diverted attention from herself to her oldest boy, who was lying on a miserable broken-down bed, with a dirty cotton sheet over him. This, and an equally crazy chair on which the poor mother sat, was the only furniture in the place. The boy was evidently suffering from want of nourishment. Standing near were two other children, a girl whose face was covered with a dirty eruption, common, unfortunately, in this district, and the result of improper food. The clothes of the whole family were mere rags. After relieving them I left, and on calling the next day I was shocked to find the room desolate and the bed occupied by the corpse of the mother. Some Irish neighbours had taken the poor children into their over-crowded cottage. My wife lost no time in securing the services of a respectable widow, who has taken charge of the children. They are now all comfortably clad and well looked after, and hardly look like the same children. Their new mother reports that they are very obedient and regularly attend school.

In visiting one of the courts here, I found a stricken family of four,—a father partially paralytic, a son just entering manhood, a daughter a year older, and a lodger, a female, who was rapidly losing one of her eyes from unheeded inflammation. The whole income of the four was six shillings a-week. The father and son had one patched pair of clogs between them. When the son wanted to go out, he borrowed them, and on his return restored them to his father, who complained of the cold of the stone floor. When I entered, the son was sitting with naked feet, without stockings. This desperate case of course was attended to.

Two or three doors further on, in a dark cellar, sat an old man, his sole property consisting of some ragged clothes, an old tub used as a seat, and a pair of spectacles. We found him, however, looking cheery, and reading by a very dim light a newspaper he had borrowed. His fire had gone out, and he said he had been looking out in vain for some wood to light it. He slept in a kind of coal-hole on some straw, with a sack to cover him. I asked him why he did not bring his bed, such as it was, into his sitting-room. He replied that he liked to look decent and tidy, and straw about his room wouldn't do. His income was two shillings a week, but he added with a smile that he could do with a little more, and I am happy to say he has been gratified.

OBITUARY.

Sept. 25, at Stoke Newington, aged 77 years, **PISHEY THOMPSON, Esq.**

The memoir that follows is taken from a Boston newspaper, a town in which Mr. Thompson long dwelt, and with which, as its topographer and historian, he has honourably associated his own name.

“Mr. Pishey Thompson was born at Frieston, near Boston, in the county of Lincoln, in a picturesque old manor-house, which still occupies a conspicuous position in the village, on the 18th of June, 1785. His father was agent for some large landed properties in the neighbourhood, and possessed a freehold estate of his own; but at his death, which took place very suddenly, this property became involved in litigation and passed out of the family. Mr. Thompson, who was an only son, had the misfortune to lose both his father and mother when quite a child, and was brought up principally by his maternal grand-parents, Evison. On their decease he went to live with his father's mother, who, being an heiress of the Pisheys or Peachays, was styled Madam, in token of the station she held in society. Mr. Thompson was sent to the Boston Grammar-school in July, 1791, and for some years past has been the oldest entered scholar living. He was afterwards placed at Wragby School in the same county, on leaving which he received instruction from Mr. Adams, of Frieston, and afterwards assisted him in the education of his other pupils. At the age of 19, Mr. Thompson was engaged as a clerk in the large banking establishment of Messrs. Sheath and Sons, which failed in 1814 for the heavy sum of £600,000, and he was appointed one of the assignees to wind up the estate. He then accepted an offer of a first clerkship in the bank of Messrs. Garfit, Claypon and Co., with a liberal salary, and good prospects before him. In common, however, with a large section of the young men of the time, Mr. Thompson became strongly imbued with democratic opinions, and a high admiration for the republican government of the United States of America; he resigned his situation and emigrated to that country in 1819, and, with the exception of the time spent in two visits to Europe, he continued to reside there for a period of twenty-nine years. Prior to this, he had taken an active part in election contests for the representation of Boston, and was a staunch partizan of the Blue or Whig cause, in support of which he made a free use of his pen. He also contributed occasionally to the *Gentle-*

man's Magazine, to which publication he was a regular subscriber. Before leaving England, he completed arrangements for the publication of his first edition of the History of Boston, which came out in the following year, under the title of ‘Collections for a Topographical and Historical Account of Boston and the Hundred of Skirbeck.’ This formed the basis of his subsequent more important work. Soon after Mr. Thompson's arrival in America, he established a flourishing business as a bookseller and publisher at Washington, and his house became a place of constant meeting and resort to members of Congress and literary celebrities constituting the party then in power, with many of whom he was on the most intimate terms. A small work, published at New York in 1830, entitled ‘Sketches of Public Characters,’ after stating that Mr. P. Thompson's establishment is the most important of the kind in Washington, goes on to say, ‘The proprietor is himself a gentleman of education, and is often an index and learned commentator on his most profound volumes, when the examiner wishes for and needs a guide, which is often the case in this country, where scholarship is not a profession, except with a few. The writer for one, among many, has to acknowledge his polite attention and valuable assistance in frequent examinations of matters out of the common path of literary intelligence.’ For more than ten years he was a highly prosperous man, and did not withhold his hand in giving freely to those who required his assistance. Not long since he was told by his friend the great Mr. Peabody, whose wealth is only equalled by his benevolent munificence, that, during this time, he often thought to himself, ‘If I could succeed as that man has done, how contented I should be.’ Of a generous, social and very sanguine disposition, Mr. Thompson appears to have made but little provision for a change of fortune, which, on a turn of the wheel, placed his political opponents in power. Large purchases of books, stationery, and printing machinery, which he had made on a recent visit to England for the supply of the government offices, were left on his hands almost valueless, and, in 1833, he was under the necessity of making an assignment for the benefit of his creditors. In the next year he was appointed accountant to a Committee of the Senate of the United States, and subsequently he was elected cashier of the Patriotic Bank of Washington, and had the

credit of carrying it through a crisis of great commercial difficulty, to which nearly every other bank succumbed. In 1841, the bad state of his health induced him to relinquish the management of the bank, and he came to England with the intention of starting a newspaper in London for the advocacy of American interests; not finding sufficient support for this undertaking, nor meeting with any other suitable employment for his talents, he returned to Washington to meet with fresh disappointments. He remained in rather straitened circumstances during the remainder of his days, supporting himself principally by his literary exertions, notwithstanding which, it may be stated to his credit, that he managed to discharge some portion of his old liabilities. During his last-mentioned visit to England, at the request of his friend and fellow-townsmen, Mr. Herbert Ingram, he wrote the leader for the first number of the *Illustrated London News*. In 1846, in consequence of a severe illness and great nervous debility, he crossed the Atlantic for the sixth and last time, and settled at Stoke Newington, with an office in the city, as American agent and London correspondent of the *National Intelligencer* (Washington newspaper), to which he sent regular contributions until within about a month of his death. These, of themselves, form several large volumes. He also contributed occasionally to the London journals and reviews, and in 1851 was commissioned by the American government to make a digest of the contents of the National Exhibition, when he spent forty-two days in the building collecting the necessary information. In this year he had the misfortune to lose his excellent wife, who had been his devoted companion through all the vicissitudes of his life, and being likewise possessed of considerable literary attainments, had become so much a part of his existence that it was long before he recovered the shock of this separation. During his last illness he was constantly reverting to her memory, and had her wedding-ring placed upon his finger the day before he died, that it might be buried with him.

"In 1854, Mr. Thompson formed the connecting link between the inhabitants of Boston, Massachusetts, and those of his native town, in doing honour to the memory of the Rev. John Cotton, who, after being vicar of Old Boston for twenty-one years, resigned his living for conscience' sake in 1633, emigrated to America shortly after, and founded the important city of Boston in the New World. Mr. Thompson was entrusted with about £700 for this purpose, subscribed in America, principally by the descendants of this venerated Pil-

grim Father. He arranged with the authorities of his native town that this money should be employed in the revival and embellishment of a side chapel attached to the noble church of St. Botolph, and it now bears the name of the Cotton Chapel in consequence. An interchange of books also subsequently took place between the corporation of Old and New Boston, of which a handsomely-bound folio copy of 'Thompson's History of Boston' formed a part. Mr. Thompson appears to have had the compilation of a complete history of his native town in view during the greater part of his life, and he was constantly searching records and collecting facts which in any way bore upon the subject. He was thus enabled to produce the largest and most complete work of the kind ever published. Few towns can boast the possession of more ample materials for the formation of a history than Boston, and none have been so honoured by the diligent research of an historian. This work was published in 1856, by John Noble, Jun., Boston. The large paper copy forms a very handsome folio volume of 824 closely printed pages, embellished with 100 beautiful engravings on wood, by Bolton, Jerrett, Williams and others, from photographs taken for the purpose. During his long residence at Washington, few Englishmen became more generally known to educated Americans than Mr. Thompson, and he always entertained a grateful recollection of the many valuable friendships he formed there. His sympathies were in fact much divided between his native land and that in which he had passed the most prosperous days of his life. He was always prompt to defend American institutions, and would even express a qualified approval of negro slavery as a political necessity which could not be overcome. The unnatural conflict which now distracts that country greatly distressed his mind, and unfortunately deprived him of nearly his only source of income. This, as might be expected, had a prejudicial influence on his health, which had been declining for some years, and, after being confined to his bed for about a month, he quietly breathed his last at his residence in Stoke Newington, on the 25th of September, 1862, in the 78th year of his age.

"Mr. Thompson retained his intellect, hearing and eyesight almost unimpaired to the last. For some time before his death, although increased infirmity of body confined him almost entirely to the house, the natural cheerfulness of his disposition seldom failed him, and always revived when conversing with his friends, of whose kind attentions he was very sensible. His com-

pany was entertaining and instructive, his great knowledge of books enabled him to refer to the best authorities on almost all matters of literary interest, and his kindly disposition and great love of the society of children and young people made him feel as much pleasure in assisting them in their studies as in entering into the consideration of more important matters with their elders. He will long be greatly missed and affectionately remembered by many, both old and young, whom he had drawn around him, by the attractive sociability of his conversation and the pleasing readiness with which he disseminated the knowledge of a well-stored mind.

"Mr. Thompson had no family and has left no relative of his own name or of that of Pishey,—his nephew, Mr. Frank H. Hill, the talented editor of the *Belfast Northern Whig*, being his nearest male representative."

Mr. Thompson was brought up a member of the Church of England, but in a paper he wrote a few years since under an assumed name, referring to his views in early life, he says :

"He had become a Republican in his politics and an Unitarian in his creed. He had lately read more of Priestley than of Plato, and more of Price than of Paley ; he had always read the Bible assiduously and carefully, and he hoped correctly. He had endeavoured to form his creed upon the teachings of *Jesus Christ*, and earnestly prayed that it might be based upon truth. He used the reason which *God* had given him to solve the momentous question, *What is truth?* and his reason led him to the adoption of the creed of Newton, Locke and Milton, in preference to that of Wickliffe, Calvin and Knox. He believes that his religion is that which *Christ* taught, and he, therefore, claims the title of *Christ-ian*. The Saviour of mankind taught no *theology* ; Paul formed his creed from

the teachings of nature, reason and conscience, and based it upon the dicta of scripture, so far as anything connected with a creed is therein alluded to."

Mr. Thompson was interred in the burial-ground of the Unitarian church at Hackney by his express desire.

Nov. 13, at Cleveland Terrace, Swansea, LOUISA, fourth daughter of the late Rev. Richard EVANS, of that town.

Prepared under the auspices of a fond father for educational pursuits, she for several years, in connection with her two sisters, conducted a school in Swansea for young ladies with signal results, alike honourable to herself and beneficial to all around her. To variety of intellectual attainments and mental powers of a high order, Miss Evans added the still rarer qualifications of a pure heart, perfect conscientiousness and the kindest affections.

Her religious feelings were deep, and characterized by comprehensiveness of views and catholicity of spirit. She bore a long illness silently and placidly, and the innocence and simplicity, calmness and forbearance, she displayed, excited the deep admiration of those who witnessed her exercise of these beautiful qualities. Though a lengthened sojourn here was not granted her, yet still the amiability and goodness which actuated all her conduct from childhood, has borne fruit already, and her virtues live in and hallow the minds of those who have been under her sweet influence.

Seldom has a more loving spirit passed from earth to the presence of the Great Father in whom she confided.

Oct. 3, at Waddon Lodge, Croydon, Surrey, Mrs. WATERALL, of Bennett Street, Stamford Street, London, relict of the late Mr. George Waterall, formerly of Derby.

MARRIAGES.

Sept. 15, at Mahébourg church, Mauritius, by the Colonial Chaplain, Rev. P. Pennington, JOHN J. TROUP, Esq., 5th Fusiliers, son of John Troup, Esq., of Upper Clapton, London, to CAROLINE, second daughter of G. Cox, Esq., M.D., of Mahébourg.

Oct. 2, at the Great Meeting-house, Coventry, by Rev. Charles Berry, formerly of Leicester, the Rev. G. HEAVISIDE, B.A., of Coventry, to MARY ANN ELIZA, eldest daughter of Mr. Josiah FLECKNOR, of Coventry.

Nov. 11, at the Unitarian chapel, Diss, Norfolk, by Rev. James Knapton, assisted by Rev. Henry Webb Ellis, Mr. DANIEL KEMP, of Ashfield, Suffolk, to Miss SUSANNAH BOND, of Diss.

Nov. 26, at the Church of the Messiah, Birmingham, by Rev. S. Bache, JOSEPH HENRY ROBINSON, Esq., fourth son of William Fothergill Robinson, Esq., Holmfield, Aigburth, Liverpool, to FRANCES CLARA, eldest daughter of Francis HOLLINS, Esq., of Olive Mount, near Liverpool.

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